

THE TURNING POINT OF LIFE

By

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Being a guide to the development of
latent powers and self-improvement.

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THE TURNING POINT OF LIFE

By the same author :

The Art of Thinking

The Great Awakening

The Psychology of Dreams

Etc.

PREFACE

Led by Prof. Freud, psychologists working in Vienna applied scientific experimental methods to the study of human behaviour and revealed that mysterious realm of which we know so little—the 'unconscious'. They showed that the defects of our conscious personality can be traced back to forgotten memories which are at work unnoticed in the unconscious mind.

It is the purpose of this book to explain such defects of personality in the light of these discoveries, particularly of 'inferiority complex', and to suggest ways and means of eradicating them and of redeeming sub-conscious weaknesses; and it further attempts to show how, through the application of psychological laws, we may remake our modern world.

I have presented those laws which have appealed to me as most invaluable—laws garnered from such writers as Charlotte Buhler, William Fielding, T. Sharper Knowlson and Bernard Hart. It also includes translation of some of my own articles which have appeared in different magazines. Among the many American authorities,

to whom I have had recourse, Charles Fillamore, editor of 'The Unity', Clara Beranger, and Emilie Candy must be specially mentioned. Lastly, I am very much indebted to Mr. Henry Thomas Hamblein, editor of 'Science of Thought Review' for his valuable thoughts.

R. C. MAHENDRA

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DEDICATED
TO
MY REVERED FATHER

CHAPTER I

Conscious Personality

"Our minds are instruments with which we work. We must be able to think accurately, to remember what is important, and forget what is trivial, to feel such emotions as will lead us to useful activities and to shut out those which are merely painful or useless; we must be able to sleep calmly at night as well as to think clearly by day; we must be able to judge correctly on disputed questions without being influenced by our prejudices or by unreasoning emotions, and we must have those dispositions of character which will lead us to conduct, good in itself and serviceable to other people."—ROBERT THOULESS in *The Control of the Mind*.

COMPLEXITY OF HUMAN BEHAVIOUR

Mr. T. Sharper Knowlson mentions the case of a lady, Jane Eliot, who was an exceptionally beautiful girl but who was greatly handicapped by her shyness and modesty. In the company of other people, and particularly members of the other sex, she stammered and stuttered and became silent. She felt herself small and often nervous. This attitude of her mind continued for a pretty number of years, and she became more and more unhappy in her life. Her youthful heart yearned impassionately for company and she felt she stood badly in need of proper friendship and society. She wanted to be married, but this secret wish could not find manifestation. Her shyness built an insuperable barrier between her own self and other people. Her mental flow was absorbed in weaving trains of thought centred in the beloved one, with a strong emotional tone, and a tendency to produce actions of a certain definite character. She ended by avoiding the very people she so much wanted to know and mix up with.

The psychologist was able to reveal that Jane Eliot suffered from an inferiority complex—an inner emotional conflict of which she could not give a sincere account. . She had been brought up wrongly and without properly understanding the complexity of mental behaviour. The forces within her had been repressed and inhibited so as to become distorted and valueless. The best of her personality had gone below her rational thought and lost in darkness. Her shyness, modesty and imaginary fear had resulted in emotional knots producing fidgets and nastiness, fume and fret, smoke and rage, all unknown to her. And she slid down groove after groove. Her reversed nature became a terrible drag keeping her from going on and up ; the mind grew rusty, stiff and stark.

The mistake lay with the parents of Jane Eliot. As a child she had been comparatively plain, and had been brought up with children older, stronger and more advanced than herself. She had never been up to their standard, and they had always teased her unmercifully. She had grown up with a fixed unconscious belief that every one else was cleverer, better, and shrewder than herself ; and her mature beauty was no solution for these crippling ideas of inferiority. Her early upbringing had also resulted in an unconscious feeling of fear

and guilt in relation to sex. There was a root in her sub-conscious memory of which she was unaware, and which manifested itself in awkward and curious twists of instinct and emotion.

To take another example, here is a poem about a ten-year-old girl on the verge of a nervous breakdown :

THE ANGUISH OF MY HEART

The whole world knows that I am in disgrace !
They all point their fingers at me,
Oh ! for peace and quiet—peace and quiet,
For peace to come to me,
Peace to stay with me !
But every one will go away from me,
I should be better on a desert island.

And now, oh now,
They want to make my life miserable,
They know I did not do it on purpose,
But they will not leave me in peace !
With such an anguished heart, there is nothing
else to do.
But they say I have done wrong,
And so I am to be beaten.

I could not bring my heart—
So swollen with grief—

To think of the little alleys
And the long, wide streets,
Where all the people crowd,
Because they would all hate me,
Would trample me under their feet.

But no one of them has felt all this,
This anguish has come only to me,
And since that is the way things are,
Not one of them can understand,
That what happened today, the nineteenth
October,
Gave so much pain and misery.

This heart-rending poem is a mirror of the child's heart. It is a key to the soul of a very sensitive child. It records the pangs of anguish, grief and pity which the sufferer feels. Everybody seems to hate her, and nobody feels the anguish that has come to her. Her only wish is to be left free on a desert island, where she should be free from the fingers of the public. Oh! the irony of it! Nobody understands her! They simply want to make her life miserable. They will not leave her in peace of mind. She confesses her guilt, but, then, she did not do it purposely. Unfortunately, not one of them can understand what happened to her on the nineteenth of October.

This beautiful poem illustrates the strong feeling of inferiority and injustice brought about by "the child must be kept in its place" attitude. She is given to remorse and self-criticism, and suffers from a severe mental conflict caused by her painful experiences. When one thinks of a handicapped child, one is so much concerned about the youngster that his presence almost automatically makes a handicapped family. The child has abnormal adjustments to make, but so have the parents and the teachers. The way in which the whole family meets the situation determines, to a large degree, how far the child can go in adjusting himself to the problems of later life, and determines also whether the other members of the family will be able to rise above the difficulties of the situation, or whether they will themselves be left with permanent scars.

As a result of his researches, Charlotte Buhler maintained that many people—parents as well as teachers—have very little understanding of the intellectual, moral and emotional demands they can make on a particular child or children in general. The school period moulds the individual's character, and the development of the child depends, to a large extent, on the environment in which he lives. Buhler talks of Joan, a girl of

twenty, who suffered from a severe type of inferiority. From her early years, she came to believe that she was not gifted with powers to study what she liked, that other girls disliked her, and that she was incapable of making friends with any one. She refrained from all games and athletic activities, because she considered herself too clumsy, too awkward and too slow to be really good at any of them. Consequently, she led a lonely and miserable life, dreading to meet people or to mix in company or to undertake anything.

Behind everything, she entertained the crippling idea of fear. Beset on all sides with unknown and mysterious dangers as well as recognized enemies, she continuously suffered from the emotions of fear. It was around this imaginary fear that she had woven her superstitions.

TAKE AN INVENTORY OF YOUR REAL SELF

Whatever be our occupation or state, let us examine ourselves sincerely. Let us put aside the opinions of others and see our own real self—our pleasant insincerities, mental conflicts, strange dreams, deficiencies and extraordinary manifestations. Let us come to truth about ourselves, whatever our shortcomings may be.

All of us have some faults or weaknesses that we want to get rid of. What are your weaknesses? What are your failings? Let us measure ourselves and take stock of what we possess.

Are you a man of power—driving power? Do you feel sure you can achieve your ideals? Are you half-hearted or down-hearted? Do you believe in yourself? Are you born with “luck”? Or do you consider yourself unfortunate? What is really wrong with you? What are your fears?

It is natural for life to be harmonious, orderly and beautiful. The original idea underlying our life is perfection, order, beauty and harmony. We do not have to create these things with a mighty effort. They are natural to human life, and will manifest themselves as soon as we cease to distort life.

Have you a distorted life? What are you searching for? What are your failures?

No one else can do this job—this self-analysis. No one else can go where we can go ourselves. No one can take our place. No one can explain our faults and weaknesses as sincerely as we ourselves can. The important question is—how frank we are in doing so, how true to the best of our selves?

A self-analysis of this type teaches us to concentrate on ourselves, to search into the unfathomable depths of our own souls, to know the mysteries of our own personality, to see clearly and in measurable terms just what holds us back and makes our life distorted. As soon as we leave off distorting life, it manifests its inherent order—beauty and perfection.

All the discord of life, such as sickness, disease, poverty, inferiority complex, negative ills, is due to a departure from the inherent and fundamental order and harmony which are always present, if not disturbed. Life should be allowed to move on leisurely, to perfection without any disturbance. It should proceed like the gentle ripples on a lake. When a storm rages over the ocean, huge waves are lashed to fury. This sort of disturbance creates discord. That is how we rot and rot and there is no output in life. Oh! how blind we are to this enormous wastage!

ENEMIES THAT DISTORT LIFE

Among the enemies that are responsible for distorting our lives, sensuality comes first. All sensuality is one, though it takes many forms, as all purity is one. When the cup of any sensual

pleasure is drained to the bottom, there is always poison in the dregs.

Those wretches who have never experienced the sweets of wisdom and virtue but who spend all their time in revels and debauchery, sink downward day after day, and make their whole life one continued series of errors. If sensuality were happiness, beasts would have been happier than men, but human felicity is lodged in the soul. Sages have always spoken of an interior world of reality. This centre of harmony, of beauty and peace is within us. If we discover this great fountain-head, we shall enjoy truth in its fullness; but we forget our interior harmony in the kingdom of senses. He that takes on the kingdom of senses, shall distort life and die in the kingdom of sorrow and unrest.

Then, there is passion. The passionate are like men standing on their heads; they see all things in the wrong way. Our passions are like convulsive fits, which, though they appear to be making us stronger for a time, leave us weaker ever after. There are moments in our life, when our passions speak and decide for us, and we seem to stand by and wonder. They carry in them an impulse for crime that in one instant spoils the work of a long

period. The worst slave is one whom passion rules.

Worry and fear have created more havoc than the great wars, famines and earthquakes. Looked at seriously, every nervous condition is fundamentally a state of worry or fear (conflicts always involve these primitive emotions). Persons who are addicted to chronic worry and fear suffer from low vitality and a feeling of inferiority. They waste their energy in these non-productive emotions.

Worry is a state of mind based upon fear. It is the psychic stock-in-trade of the neurotic. Step by step it overpowers us and paralyses our reasoning faculties. The neurotic mind—which is usually sensitive and high-strung—seizes upon groundless fears and imagines them to be mountains of worry. We have a tendency to magnify our worries and diminish ourselves in the face of dangers.

Indecision is the child of fear. When indecision becomes a matter of habit, it crystallises into doubt. What is that which keeps you down? Why can you not climb as high as the other fellow? Behind the crippling idea is the perception of impending danger, i.e., harm which is

expected or foreseen. It is nothing but imaginary fear. That is what causes all discouragement, timidity, procrastination, indifference, and the lack of ambition, self-reliance, initiative, self-control and enthusiasm.

FEAR LEADS TO INFERIORITY COMPLEX

The shadow of fears becomes a permanent part of our inner self and leads to anxiety neurosis. The neurotic of this type is obsessed by a fear that attaches itself to any appropriate idea, first one and then another, influencing and unbalancing judgment, and constantly giving rise to all sorts of troubles and pessimistic expectations.

Inferiority complex steals all our force and makes us decrepit. It has ruined the lives of so many promising youths, generations and nations. Fifty per cent of the youths suffer from the mischievous idea that they are small, weak, and incapable of doing anything remarkable. And the pity is, this idea is going deeper and deeper than we can imagine. It shows that we are only bundles of evils and weaknesses. As we investigate our inner self, we come to understand our shortcomings and fear,—the fear of what is strange and unknown.

WHAT IS INFERIORITY COMPLEX ?

"It is just this," says F. Oss, "the idea that you are not as good as the other person ; the idea that he has a better brain, bigger muscles, (shall we say ?) a bigger star. The idea that he must win, that you CANNOT win. The idea that he can—and you cannot. The fighter who thinks this way is not fighting ; he has lost before he begins. Whole armies have been cut down, not by heavier guns or more cunning, but by this crippling idea."

The inferiority may actually exist, or it may be purely imaginary. The emotions attaching to the ideas of inferiority are supposed to cause the subject to attempt to compensate for his inferiority in various unnecessary ways, such as baseless pugnacity, unprovoked attacks on others, or anti-social behaviour. The general concept is widely used for a pattern of emotionally toned ideas concerning what the subject feels to be his own inferiority.

When we make an analysis of a person suffering from inferiority complex, we investigate a world which is far more important than any country on the face of the globe. The first of the general changes that we see in his life is a quantitative mental defect, a diminution in the general

mental capacity involving all the functions of the mind. The patient cannot think, act, or remember efficiently. His intelligence is marred, and sometimes he seems to be nervous, shy and reserved. These germinate and grow without their presence being observed.

The patient entertains imaginary fears—fears that are often baseless and absurd, the fear of what may happen and destroy everything. The patient is a slave to fear. Fear—not the normal reaction to the stimulus of danger but an inexplicable shadow that hovers over its victim—is the concomitant of the anxiety neurosis.

William J. Fielding has pointed out another type of anxiety neurosis in which the patient is bound up with more definite and very peculiar fears or phobias. This form of fear is psychologically more circumscribed, and associated with certain specific objects or situations. This sort of fear may be connected with darkness, open spaces, closed spaces, spiders, snakes, caterpillars, mice, thunderstorms, crowds, solitude, blood red, passing over a bridge or travelling in an aeroplane.

The patient becomes extremely sensitive and is open to all sorts of faint impressions and sug-

gestions which he receives from the environment as well as society. The patient of the lowest type thinks, "The whole world knows, I am in disgrace." Such people are incapable of speech and of the lowest adaptation to their environment. Others try to assert themselves and pretend to be normally fit, but the compulsion is irresistible and all his available time and energy are squandered in fruitless struggle to combat the feeling of inferiority.

TWO FORMS OF INFERIORITY

The quantitative mental inferiority occurs in two forms. Some are born inferiors, while others acquire it. A majority of cases fall under the second category. In the first case, the patient is born without a normal mental equipment and the mental powers never attain their full development. This type of inferiority is due to birth in a low caste, poor family or illegal sexual congress. Orphans are usually victims to this type of inferiority. When a man or a nation tries to get along without self-respect and self-reverence, life soon looks like a drought-parched land. Orphans are love-starved, ill-treated and mostly neglected in the period of infancy. Children born of parents suffering from inferiority complex

usually inherit their mental deficiency. This lack of mental equipment may be of all possible grades, ranging from shyness, timidity and procrastination to conditions in which intelligence is only slightly below the average.

HOW INFERIORITY IS ACQUIRED

The patients at one time possessed a normal mental equipment, but this has undergone a process of gradual decay. It may be due to some early shock or impression of a morbid character, or to some unsatisfactory condition of present-day life, whereby the libido or energetic force is thwarted or frustrated. It may also be caused by ill-treatment, unfavourable environment or some physical deformity or disability. Mostly it occurs during the early period of one's life, as childhood and adolescence are the decisive periods in the formation of the individual's character.

This condition is a conflict usually buried deep in the unconscious mind—but nevertheless very real, as its tangible physical reactions show. An unsatisfied sexual life is unquestionably the cause of a great many complexes. The patient experiences a conflict between his or her passions and the higher self, and the interior harmony is

destroyed. This sort of conflict can be well illustrated by the following example:—

A girl of twenty married a man she did not love, simply because she had believed, since her fourteenth year that nobody would love her. She had infantile paralysis at that age; her right arm was crippled and, though otherwise attractive and charming, she had decided that love was not meant for her. An unsatisfactory sexual life is often the cause of the great preponderance of anxiety neuroses.

Freud has indicated the sexual basis of inferiority in the following words: "Utilization, the simplest and most instructive case of this kind, results when persons expose themselves to frustrated excitation, viz., if their sexual excitation does not meet with sufficient relief and is not brought to a satisfactory conclusion, in men, during the time of their engagement to marry, for instance; or in women whose husbands are not sufficiently potent, or who, from caution, execute the sexual act in a shortened or mutilated form. Under these circumstances libidinous excitement disappears and anxiety takes its place, both in the form of expectant fear and attacks, and anxiety equivalents. The cautious interruption

of the sexual act, when practised as the customary sexual regime, so frequently causes the anxiety neurosis in men, and especially in women, that physicians are wise in such cases to examine primarily this etiology. On innumerable occasions, we have learned that anxiety neuroses vanish when the sexual misuse is abandoned."

WHO IS RESPONSIBLE FOR THIS TROUBLE?

Parents and teachers are mostly responsible for our repressions in the early childhood. Harsh parents may check the growth of a child and may stand in its way to fuller development. There seems to be nothing which exerts a deeper and more lasting influence than the mother's attitude, treatment and behaviour towards the child. It is a strange fact of human nature that very few fathers appreciate the minds of their sons.

Many fathers say to their sons, "You will never be worth your salt. You, fool of the first water, you will never acquire success, popularity, or wealth. No, you are not that type of stuff."

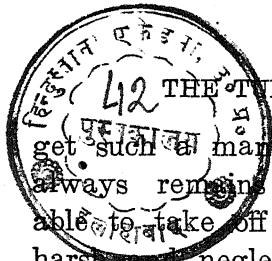
There was an English father, who thought that his son was a poor stuff, a good-for-nothing

scapegrace. He wanted to get rid of the mischievous boy and sent him overseas to India. In India, the boy asserted himself and rose to the height of fame. The name of this deserted son was Robert Clive.

Again, there was a French father, who tried for years to prevent his son from becoming a quill-driver. He disliked writers and formed a very poor opinion of them. "Writers", he used to say, "become a burden to their relatives and die of hunger." The boy was left to his own lot—poor and forsaken. Now, the fact is that a son is likely to be more in touch with the life of today than the father. The name of this son was Voltaire.

If the mother is strong and quarrelsome and hates her only son because he is weak and small and tries to harden him by brutal methods, the child may, in his future life, develop an inferiority complex, which may always remain a thorn in his flesh.

We all go through life wearing a mask, which we are seldom able to take off. The child is always seeking an opportunity to express himself. He wants a man with whom he might convey his inner feelings. Unfortunately, he does not



get such a man or woman in his parents and always remains misunderstood. He is seldom able to take off that mask. If the parents are harsh and neglect the child, the pent up desires of the child create inferiority complex at some stage of life.

Continuous reproach, bitter criticisms, unsympathetic behaviour, and brutal methods of handling children may produce occasions for painful feelings of remorse. The painful memory of this sort of behaviour may remain a part and parcel of the unconscious mind which may manifest itself in hysteria, fainting fits and shyness.

As simpler and more familiar examples of complexes formed in the morning of life, we may cite some cases from Charlotte Buhler. "A boy was forced to learn swimming by being thrown into water, and to row by having his hands tied to oars at the age of six. Now, at eight, he is the best swimmer and oarsman in the school group, but at what cost? He is an hysterical child, full of anxieties and worries. One of his favourite drawings is a prison which is for those women, he says, who throw their children into the water just to make them afraid."

Similarly, if the father of a boy tells him daily that he must not be so superficial, this child will do every thing over-conscientiously. Every task will be repeated over and over again, and he will worry endlessly over each result. In the end he will have a nervous breakdown. People who raise the standard of performance of their children to such unreasonable heights must not be surprised if hysteria, anxieties and resentment are the consequences.

For example, there is the eight-year-old Peggy, who is clumsy and does not look half as nice as her sister. She paints herself as a princess whom everybody looks at, because it is her ardent desire to be beautiful. Again Fritz is an eleven-year-old Norwegian boy who cheats. He is very self-conscious of this bad habit, and when asked what he likes best in his friend, he says, "The thing I like best about him is that he is so courageous. He never cheats, and perhaps he never tells a lie."

Dorothy Reststoff says, "A shouting mother is often responsible for a nervous, easily irritated child." Mrs. Smith was such a mother. Her son, Charlie, was a nervous child, and although only seven years of age, he always complained of being tired and of having headache. She went

to Doctor Shea to find out the cause of her son's trouble.

"Let me take Charlie around with me on my calls tomorrow," said Dr. Shea. "Maybe I can find out what makes his head ache."

Next morning, little Charlie was waiting at the gate when the doctor's car stopped opposite.

"Don't let Charlie bother you, doctor," "Mrs. Smith shouted from the front porch. "Charlie, have you got your sweater?" She shrilled, "Remember what I told you about asking questions. Don't eat your apple until the Doctor tells you it is ten o'clock. And be sure you don't drink any water till you get back home."

Everyone within the block could have heard her. As the car slipped down the street, the little boy leaned back in the seat and sighed deeply.

"What is the matter?" Dr. Shea asked.

"I am tired, and my head aches," was the answer.

"Little boys should never have headache, and you should not be tired. I wonder why you get tired." Dr. Shea said in a sweat tone.

"I guess its cause—my mother always shouts at me. She makes my head ache. There's always so much noise at our house that I get tired of hearing it."

Dr. Shea knew immediately why little Charlie was always tired. His duty as a physician was plain, and he was blunt in telling Mrs. Smith just what ailed the seven-year-old boy. At first she was indignant and inclined to argue, but finally her commonsense predominated, and she thanked the doctor.

Such bitter experiences are responsible for our curious twists of instinct and emotion. They mar our life and bring us down. These early complexes sleep upon most occasions but when something goes wrong, we stop and look and find them out. Sometimes they step out in our sleep and show our ugliness, weak points, defects and shortcomings.

Think about your life. Throw a glance at your old memories, old experiences. Step outside your self and take a long view of things. Find out the devil that is responsible for keeping you down.

Your education, your learning and your knowledge is incomplete unless you know proper self-examination. Sound social progress, apart from all practical improvements in our condition, will ultimately depend upon a man's estimate of man on his estimate of himself. Our education needs, therefore, to create men and women who have received from the past and from the present a true enlargement of the mind and emotion; who have had more than fleeting glimpses of that beauty and truth and goodness which is as much man's claim upon the world as is his claim for food and water, air and sun; who have known sympathy, compassion and toleration. I hear much about plans for establishing world-wide peace and freedom and independence. Such ideals are good; they are simply wonderful, but a better world depends upon better people. We have no arbitrary power to make others good but we have authority on ourselves. We should all think, "What can I personally do to promote the good, the truthful and the beautiful? What are my aims and ideals? In what direction am I moving? Have I studied myself fully? Am I acquainted with my strong points?"

We must know ourselves, that is the big secret.

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THE DANGER OF REPRESSION

After studying themselves most people find hitches, pot-holes, nastiness, and endless bother everywhere. They feel they are misfits and "out of the joint." There is indecision, doubt and worry in their lives.

We do not realise the deep-seated effect of the malicious and unholy ideas we harbour, which become dynamic forces through our careers. The results of harbouring and fostering these attitudes are disastrous. They give birth to frequent aches, pains, mental worry, and other chronic types of distress, and inner conflicts. Some people are continually thinking of their old mistakes, evils, sins and the wrongs done by them; so, everything that occurs today is judged in the light of what happened forty years ago or so. Again the retrospect is limited to particular wrongs done to them, as they assume, by persons who never atoned for their conduct. Finally there remains a certain bondage to the past that has never been cleared away. In some cases regression becomes a habit almost amounting to a disease, as persistent, it may be, as the disturbance that is popularly called "the disease of apprehensiveness."

For some people, the atmosphere is coloured and steeped with the essence of fault-finding and complaining. They would talk nonsense and show off the ugliness at the back of things. Their life is spent in criticising and looking for ailments and sufferings. They never enjoy the perfect peace and harmony of mind but always suffer from conflicts and lack of harmony between various impulses. On the one hand, there are primitive impulses (sex, hunger, fear, disgust, wonder, and anger) striving for expression; and on the other, there are the social impulses which must necessarily be expressed in communal life. These impulses do not find an outlet and, therefore, play havoc with us.

That is the drawback of the wrong kind of education. It is ruining us all. That is why we are unable to proceed forward. The old-fashioned moral codes and religious teachings which produced in us a sense of guilt in expressing our primitive urges have been responsible for untold misery, leading in some cases to very tragic results.

Religious and moral conflicts of life become more or less consciously an ever-increasing difficulty. Our tendency is to repress the tabooed

ideas and unacceptable impulses out of consciousness. But they cannot be eliminated altogether. They sleep below the surface of everyone's rational thought and appear repeatedly in aggravating dreams—nightmares. Sometimes these repressions convert themselves into physical symptoms of a morbid character.

Repression is created by the inner conflicts and is of a permanent character. It is in the course of the conflict, and to serve its purpose, that the repression is created. Most people live a muffled-up, thick-with-dust life, because they do not analyse themselves and secure insight, requisite to true self-understanding.

SEXUAL REPRESSIONS MEAN A LOT

Mention must also be made of sexual conflicts as sex enters into our life from the very beginning and plays a tremendous part right up to the end. Sex almost means life and life sex. The desire for sexual satisfaction is inborn and natural. But when this natural hunger is unsatiated and submerged, it plays havoc and robs our keenness, courage, will power and creative ability. Health is undermined and man is left docile condemned to mediocrity.

Sometimes problems of sex arise even at very early stages and as they are mishandled, they lead to so many defects of personality. It is in early childhood that feelings of guilt are established and inferiority complex created. "Millions of people", says Napoleon Hill, "have inferiority complex which they developed because of this false belief that a highly sexed nature is a curse."

Freud has shown the extensiveness of these sexual disturbances in his psychology. A case of hysteria, headache, rashes on the skin, rise in temperature, defects in vision or hearing, asthma, disorders in, or want of control over, the urinal system or bowels are now commonly supposed to be occasioned by sexual disturbances. He has introduced a new approach to such diseases. He and his followers have come to believe that the thing that causes trouble in these cases is the fact that in the past life of the patient there must have been some painful experiences (mostly sexual) and those experiences on account of their painful nature are not allowed to come to the open on the surface of consciousness. There is a continuous struggle between the conscious mind and the unconscious. As these painful experiences try to come into the focus of consciousness, they are

pushed back below the surface of consciousness. But these painful experiences cannot die; and make their existence felt through what are known as nervous diseases.

Repression is an evil caused by the painful experiences pushed back into the oblivion of the unconscious. The factors which play the principal part in repressions have been summarised by Bernard Hart into the following two groups:—

“Firstly, the complexes at war with one another may be of such intrinsic importance and strength that the conflict between them cannot be concealed from the mind by the simple process of allowing each to pursue its own independent course and development. Secondly, the mind may be of a relatively more sensitive type which detects at once the unsatisfactory nature of this procedure. That is to say, the mind may be constitutionally endowed with a capacity for self-criticism, such as it is unable to delude itself by the easy mechanism of the logic-tight compartment, and cannot be satisfied by the very obvious rationalisations which that mechanism employs. Under these circumstances the mind must either face the conflict and fight it to a

finish or it must resort to the more elaborate methods of avoidance, which are included under the conception of repression."

In repression, our mental conflict is avoided by pushing one of the opponents into the oblivion of the unconscious, and no longer allowing it to achieve its normal expression, while the other opponent is left in possession of the field. This process of banishing is the main thing in our repressions. And because they are not recognised for what they really are, they continually harass their host by popping up in disguised or symbolical forms. They appear repeatedly in horrible dreams—nightmares. They disport themselves in the form of fears and, in developed forms, convert themselves into physical symptoms of a distressing and morbid character.

In fact, all of us have so many repressions, but there are some who have them in excess. They act in a funny way. It becomes a mania with them and they try to hide themselves remaining cut off from the society, friends, and debates. Behind all that crazy behaviour is the feeling of fear.

SOME OTHER DISEASES OF HUMAN PERSONALITY

Conflicts cause our personality to split, or dissociate. We forget our true selves for a while and feel awkward. We feel quite helpless, a thick-with-dust mummy. Our ego is not a simple thing "admitting of no degrees", and manifests only in our normal consciousness, which the older psychologists taught. On the contrary, the results of psychical research have led many to accept the view that the conscious-self, with which we are familiar in our waking life, is but portion of a "more comprehensive consciousness, a profounder faculty, which for the most part remains potential, so far as regards the life on earth," but which may be liberated in full activity by the change we call death.

The degree of abnormality that is seen in the case of a split personality depends upon many personal, environmental, and incidental factors that enter into situation. Many forms of irregularities are, therefore, seen in the lives of people otherwise sane. Among the many common manifestations are somnambulism, amnesia, catalepsy, and epilepsy. The causes of all these diseases may be traced back to their painful repressions.

THE EXAMPLE OF A SLEEP WALKER

The first of these irregularities is somnambulism or night walking. It is a form of disassociation like a dream. The only difference between night walking and the ordinary visual dream is that whereas the later is passive, the former possesses the striking additional characteristic that it is enacted. Somnambulism often results in ludicrous and embarrassing ends.

Patients, while sleeping, are observed walking in the night without being aware of what they are doing. The patient does not see what will be the influence of his actions. Krafft Ebing gives a very dramatic example of a monk. He was of a melancholic disposition and he used to walk in his sleep. He usually remained unaware of what he did in his sleep-walking. It so happened one night that the monk left his bed with a knife in his hand and walked straight into the room of his prior who, by chance, had not retired but was sitting at his table. The sleeping monk walked straight to the bed, and felt around, as if for the body, and then thrust the knife three times into the place selected for his aim. The next morning he informed the prior that he had dreamed that the latter had murdered his mother

and that her bloody shadow had appeared to him to summon him to avenge her.

PROF. JANET'S CASE OF IRENE

Irene had nursed her mother through long illness, which resulted in death. The circumstances connected with her death were particularly painful, and as a result the daughter suffered a severe shock. An abnormal mental condition developed which made her more and more miserable. Whenever an attack occurred to her, regardless of what Irene was doing, she would suddenly cease all her occupation, and proceed to live over again the pathetic scene of her mother's death-bed, just like an actress. While doing all this, she was absolutely unconscious of what she did and what made her do it.

She would see a strange vision; her imagination would grow very detailed and reveal nothing but the phantom scene in which she was living and heard nothing that was said to her. In the disassociated state, Irene had no recollection of the experiences which occurred in this abnormal state. The evidence of conflict and repression is particularly clear in this case.

COMPLETE LOSS OF MEMORY

A more or less complete loss of memory is by no means a rare case. In our everyday life, we come across many occasions when we are unable to recall old incidents and details. The link of the memory is disturbed and we fail to reproduce things we want to quote. A split personality is usually accompanied by a more or less loss of memory. Some injury in the head may cause amnesia or loss of memory. A case of a surgeon whose head was injured by a fall from his horse is related by Abercrombie. The injured man could give instructions for treating his wound but completely forgot the existence of his wife and family for three days.

DR. JUNG'S EXAMPLE OF RIVALRY-COMPLEX

"A man walking with a friend in the neighbourhood of a country village, suddenly expressed extreme irritation concerning the church bells, which happened to be pealing at that moment. He maintained that their tone was intrinsically unpleasant, their harmony ugly, and the total effect altogether disagreeable. The friend was astonished, for the bells in question were famous for their singular beauty. He endeavoured to

elucidate the real cause underlying his complaint. Skilful questioning elicited the further remark that not only were the bells unpleasant but that the clergyman of the church wrote extremely bad poetry. The causal complex was then apparent, for the man whose ears had been offended by the bells also wrote poetry, and in a recent criticism his work had been compared very unfavourably with that of the clergyman. The rivalry-complex thus engendered had expressed itself indirectly. The direct expression was the abuse of the clergyman himself or his works."

A patient of Brown Sequard, after an attack of apoplexy, lost his memory of events that had occurred during a period of five years. This period which comprised his marriage finished about six months before the attack.

FIELDING'S EXAMPLE OF A LADY WHO CAME TO LIFE THRICE

A lady who was the head of one of the largest orphan asylums of a Western City, had been twice pronounced dead by the attending physicians, twice prepared for the grave, and twice came to life. On the last occasion extraordinary precautions were taken in view of her

former experience. All the tests known to the physicians were applied, and doubts were set at rest. She was for the third time professionally declared to be dead, and the physicians left the house. In preparing the body for burial, the flesh was incidently pricked by a pin. Shortly afterwards a drop of blood was discovered on the spot where the pin had entered. With this encouragement, the family resorted to vigorous treatment and finally consciousness was restored. She was an example of what is popularly called catalepsy which is a state of suspended animation.

EPILEPSY AND ITS CAUSES

Epilepsy is directly the result of a very unstable organism. This instability may be of very many types and of a varying degree. In the first place it may be of the inferior mental type as we generally get in the case of idiots. In the second place, it may be of a very superior mental type—the genius. In the normal man, we do not get this disease. Kempf in his classification of the neuroses, makes the following observation:—

“In the disassociation neuroses, the intolerable cravings dominate the individual’s behaviour

despite the ego's struggle to prevent it, and, causing obsessions, phobias, compulsions, mannerisms, hallucinations, delusious, etc., obtain gratification in the same manner as the intragastric itching of the stomach. Hunger causes thoughts and hallucinations during sleep or privations, about getting and eating food."

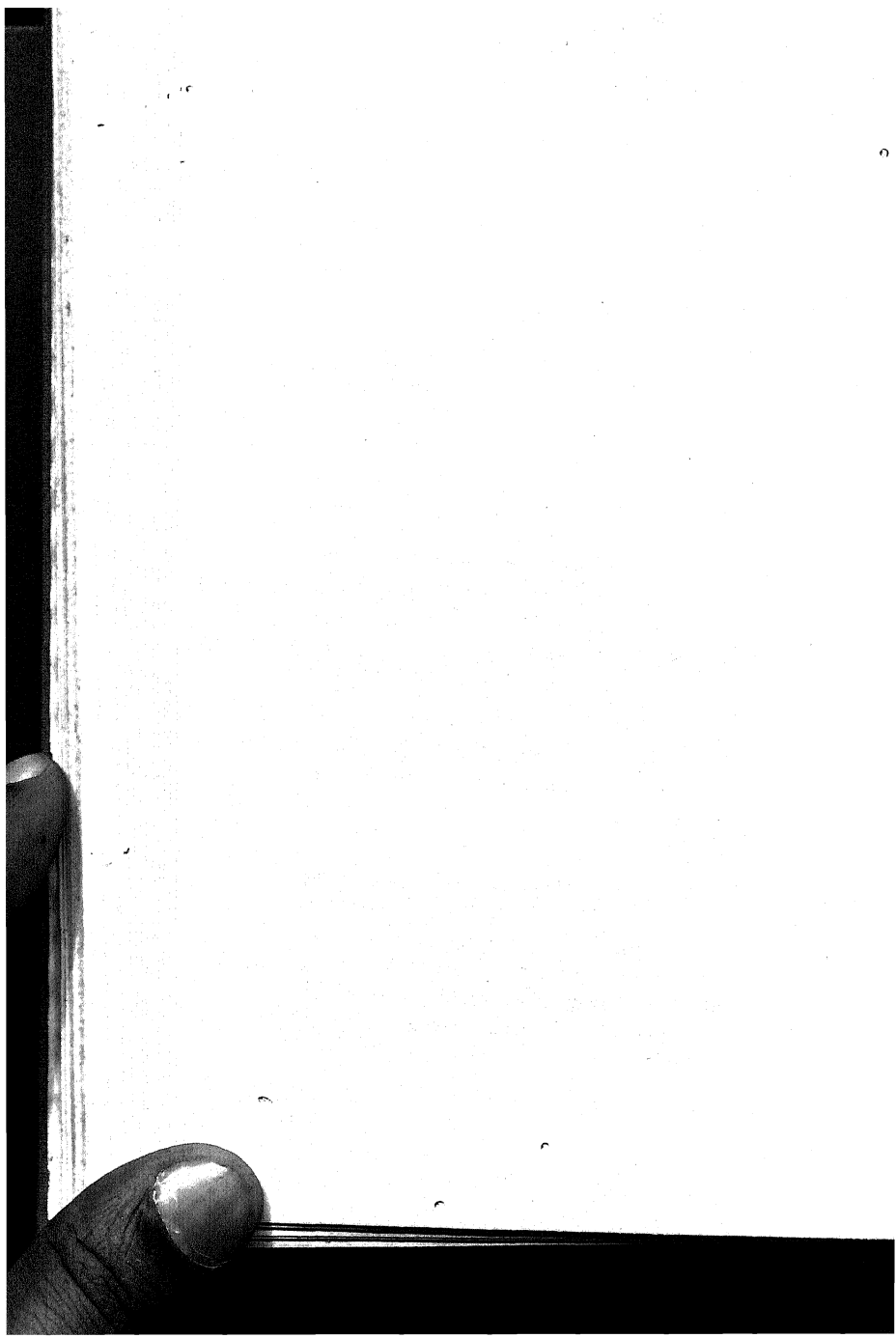
Epilepsy is a manifestation of repression caused during the period of childhood of wish fulfilment. Its immediate cause is a succession of disagreeable sensation, with the resultant accumulation of emotional tension. This is periodically relieved or abstracted by a paroxysm.

Clearing the Path of Progress

"Your world is what you make it. If your present lot isn't entirely satisfactory, set about now to clear your path of Progress. Kick off your imaginary fears and see that the power within you includes the power to face difficulties boldly and courageously. Feel God's strengthening, reassuring touch when you are out—tidying up the grounds of your abode."

"Look ahead now; believe in the symbols of freedom and faith; live a colourful life keeping your vision focussed on a better future."

"Remember, also, that ghosts—creations of your own uncontrolled imagination—have caused most of the damage. People have done more harm to themselves by wrong thinking than any other thing in the world. You yourself can clear the path of your progress."



RID YOUR MIND OF RUBBISH FEARS

In the foregoing pages an attempt has been made to analyse some defects that are commonly found in ordinary men. At the back of almost every one of them is the crippling idea of fear. All discouragement, timidity, procrastination, indifference, indecision and lack of ambition is due to the existence of this great enemy of mankind.

Provided that you have no physiological disability, it is perfectly possible for you to possess abounding energy, no matter how lean or thin you might be. Fatigue, you may say, is nothing complicated. It is nothing but an interval of time needed by the mechanism of the body so as to get rest. It is a weariness which seeps through the body, sending you home at night with dragging feet and with a lack of desire to do anything but drop in the bed. The cause, you say, is over-work. The cure is just obvious—rest; but you're wrong. The chief cause is fear of ill-health; fear of old age or it may be, as in most cases, the fear of death.

Fear of ill-health is at the bottom of most of our meaningless worries. It is mainly due to the terrible pictures of death and decay that we have

formed in our unconscious mind. We imagine, and place ourselves in situations that are most ugly and abhorring to our souls. We see a person suffering from some disease and we are led to apply the same observations to ourselves in our imaginary worlds.

A well known psychologist, after a long study of human worries and fears, has estimated that seventy-five per cent of deaths are caused by our imaginary illness.

Every now and then we come across people who have a mental wound or two. They are, so to say, indelible marks made upon the inner chambers of our minds. Gradually they fade away from our active memory by slow or rapid degrees but are recorded in the unconscious mind according to the intensity of impressions. Metaphonically speaking, these experiences remain in some pigeon-holes of our mind—so many wounds, small and big, in some cases merely scratches, robbing us of our happiness and success and peace of mind.

What, after all, are these mental wounds? Nothing, I say, except so many imaginary fears gathered together in a world of severe criticism.

The fear of criticism has been attributed by Napoleon Hill to that part of man's inherited nature which prompts him not only to take away his fellowman's goods and wares; but to justify his action by criticism of his fellowman's character.

Scolding in the early periods of our careers creates many imaginary fears in our unconscious mind and even when we grow into manhood, we are unable to shake them off. Criticism hurts our 'ego', it fricks our good sense, and wounds our pride. It shakes our self-confidence and sense of self-importance. Criticism results in resentment, however mild it may be. With the object of escaping, or in some way mitigating this over-shadowing gloom, we rush blindly into innumerable devices—avoiding company and feeling run down. Our imagination works against us as we think of unfavourable situations in which we cut a sorry figure.

HOW TO KNOW THAT WE ARE AFRAID OF CRITICISM?

There are thousands of people in all walks of life, who have the feeling of being criticized by others. They are men who occupy the topmost

and the humblest positions in every sphere of activity. Are you one of them? Answer the following questions and mark the result:—

Do you feel nervous while engaged in conversation with a man of better abilities and position? Do you feel timid while meeting strangers? Do you make awkward movements of your hands or other limbs, shifting or winking of the eyes, changing the face? Are you dress-conscious?

Our lack of poise is often expressed through lack of voice control, nervousness in the presence of officers, posture of the body or poor memory. Have you a good memory? Are you in the habit of self-approval by your words before youngsters, your inferiors or servants? Do you lack in firmness of decision or fight shy of hard thinking? Do you suffer from day dreaming or the habit of side-stepping issues instead of meeting them squarely? Can you think correctly and do the facts come at your call?

If 'no', you will begin to have doubts about your ability. You begin to fear the situation, the opportunity, because you cannot master it. Diagnose your case impartially. Do not be afraid

of criticism but look it in the face. There is no heart in the world that has not felt the sting of severe criticism, no mind that has not been tossed upon the dark waters of failure.

Is there no way of escape from the pain of criticism? Are there no means by which the bonds of the evil may be broken? The solution lies in the right attitude of mind. Powerful and mighty is the human mind. It alone can help us. There are some men, hardened men, who can change everything that comes to them by way of criticism into pure gold, something that helps them instead of hurting their sense of importance, but to this privileged class only a few Midas' join.

You can become a Midas in this sense. Yes, you certainly can. If you think, you certainly can. Mental forces are your true forces. They are your powerful servants. They can bring you the golden fleece of success from strange lands. You are not living your life as it should be lived unless you think **YOU CAN**.

Many a time you will be at an impasse in life and you will suffer from mental laziness and lack of self-assertion. Self-distrust is the cause

of most of your failures. In the assurance of strength, there is strength; and they are, the weakest however strong, who have no faith in themselves or their powers. Slowness in reaching decisions, being easily influenced, by others are the outcome of doubt in our powers. Behind every suspicion there is the element of an imaginary fear—fear of what may happen and overpower.

The subjective mind has absolute control over the functions, conditions, and sensations of the body, so that every misconception, every evil suggestion made by us tells upon our health. Bad suggestion is the expression of fear. Pleasant nerve sensations, pleasant memories, pleasant suggestions create confidence and can kill evil suggestions.

Suggestion is a mighty force. It can work wonders in a man. Like a double-edged sword, suggestion can also prove disastrous if it works the wrong way. Instead of mental improvement, it leads to mental decay and ruin and can even cause diseases and chills. Partial or total paralysis can be similarly produced by our own bad suggestions. Fear, in evil suggestions, may even produce a blister as was actually proved by

Professor Bernheim. On this interesting topic, viz., fear of ill-health, Professor Bernheim has given us the following observations:—

“Hemorrhages and bloody stigmata may be induced in certain subjects by means of suggestions. M. M. Bourru and Burot, of Rochefort have experimented on the subject with a young marine, a case of hystero-epilepsy. M. Bourru put him into the somnambulistic condition, and gave him the following suggestion: “At four o'clock this afternoon, after the hypnosis, you will come into my office, sit down in the arm chair, cross your arms upon your breast, and your nose will begin to bleed.” At the hour appointed the young man did as directed. Several drops of blood came from the left nostril.

On another occasion, the same investigator traced the patient's name on both forearms with the dull point of an instrument. When the patient was in a somnambulistic condition, he said, “At four o'clock this afternoon you will go to sleep, and your arms will bleed along the lines which I have traced, and your name will appear written on your arms in letters of blood.” He was watched at four o'clock and seen to fall asleep. On the left arm the letters stood out in

bright red relief, and in several places there were drops of blood.

FEAR OF ILL-HEALTH

The above experiments have illustrated the working of man's bad suggestions upon his health. They show the enormous influence of bad suggestion under the most favourable conditions. It is true that in these instances the suggestions were inspired by others; but as they were accepted by the subjects, they automatically became bad auto-suggestions. The mental forces worked as directed by the patients. There is absolutely no reason why some people can evacuate their intestines of filthy matter under the influence of a cigarette, while others cannot do so. The cigarette is not a purgative and yet it helps them. The reason is purely psychological, and auto-suggestion explains the cause of distress and offers the remedy.

Fear of ill-health is at the back of all such bad suggestions. Most of our ailments are purely imaginary. In the domain of physical troubles, we should now substitute for the old phrase, "the ills that the flesh is heir to," the more accurate statement, "The ills that fancy breeds." Yes, it

is fancy, our imagination that is absolutely responsible for most of our ills. It is the wrong working of imagination and auto-suggestion. It is our fault. No other man can be held responsible for it. The unconscious mind is worked in the wrong way and many specific disturbances are due, in most cases, to the realisation of the fact that they will come. "They will come." We cannot escape them as they are inevitable. "They have been coming since the dawn of humanity"—such evil suggestions prepare our unconscious mind for physical troubles.

Half the spiritual difficulties of man and woman arise from a morbid state of mind. Without proper balance of the mind, life is not life; it is only a state of languor and suffering—an imaginary death. The more promising the student, the higher are his aims, but alas! the stronger are his imaginary fears and the greater is the danger. Multitudes of promising young men have within the last few years, found an early grave, not because they were not strong but because they were haunted by the fear of ill-health. Over-caution, the habit of concentrating our mental forces on the darker side of life, negative thought force, result in premature old age and often death. Disappointment in business

or failure in love may also create fear of ill-health.

FEAR OF LOSS OF LOVE

There is one more fear of which mention must be made, the fear of the loss of love. It grew out of man's polygamous habit. Once upon a time, man used to steal his neighbour's wife for the sake of her beauty and fine looks. The ramnants of the same basic fear still clings in our memory. The fear of the loss of love dates back to the days of polygamy, an age when the strength of people lay in direct ratio to the children begot.

With the fear of the loss of love comes "the green eyed monster, jealousy," which doth mock the meat it feeds on." Jealousy is poisonous. As every one who has experienced it knows, jealousy is a mixture of fear, resentment, distrust, a desire for the exclusive devotion of a loved one. Females are more susceptible to this fear as compared with men. They are easily excited and are filled with every ingredient of the poisonous mixture and thus there life becomes a series of unpleasant situations.

I know of many marriages that commenced like the morning red and perished like a mushroom. Why? Because somehow or other that green-eyed monster entered their minds and gnawed them. Doubts increase and gradually develop into the form of jealousy. The man who is guilty of excess finds fault with the wife and goes a gambling. He cultivates excessive sexual tendencies; and often becomes violent to the wife at the slightest provocation. The habit of accusing the wife, which is a sure symptom of the fear of loss of love, is generally the result of early self-pollution, illicit relations, gloating over nude picture, reading of suggestive novels, the corruption of imagination and incorrect ideas about the proper relation in marriage.

There is another trait which goes along with jealousy. This is over-sensitiveness. In fact, I doubt if jealousy could grow and flourish without the generous nourishment that over-sensitivity gives it. Many a time, the feelings of such a man are hurt by imaginary offence.

SLAVES TO ERRONEOUS BELIEFS

If we think that we are subject to poverty and lack, and if we think that only material

means and human efforts can save us from these distressing conditions, we are slaves to them. By our own thoughts and erroneous beliefs we bind ourselves to negative conditions. It is all a terrible error.

Poverty does not, in fact, exist in the material world; it is a state of our own mind. The fear of poverty is our own making. It shows our self-distrust and lack of resourcefulness. In truth, we are not slaves to material conditions, except for our thoughts and blind faiths. Our only limitation is our thought, so long as we think, feel and believe that our supply is limited by bad trade, that poverty and lack of money can affect us, and that the bank balances and investments can save us from hard times, we remain in bondage. Money does not constitute true wealth, nor position, nor power, and to rely upon it entirely is to stand upon slippery ground. Not only are we liable to be limited, and even stricken by the fear of poverty, but our wealth, if we possess any, is a burden and a continuous source of worry to us. As the elements of poverty are overcome, an irresistible and all-conquering power is evolved within.

A WALKING PESTILENCE THAT BREEDS
• HUNDREDS OF FEARS

A young man sentenced to transportation, said, "It's all drink from one end to the other. Before I came here, I was earning forty shillings a week, was as happy as man could wish to be, and was secretary to a temperance society; but one evening I met an acquaintance, who persuaded me to have some ginger bear. Rum was mixed in, unknown to me, and I became intoxicated. I recovered from this. However, I was way laid by two friends. They persuaded me to drink with them, and I never stopped until I committed the offence, for which I am now transported."

Drunkenness infallibly brings fear of health, fear of comfort, fear of life, and fear of the loss of the soul. The Emperor Zeno daily drank himself into a state of insensibility. In one of those fits of drunkenness, his consort Ariadne had him committed to the horrors of the tomb. Returning consciousness revealed the dreadful situation in which he had been placed by folly and imprudence. His pitiable cries and entreaties, however, were suffered to pass unnoticed, and the sensual tyrant was thus left to die a miserable death.

It is a pity that intoxication has a finer meaning today than it had half a century ago. Prof. Yondell Henderson, teacher of applied psychology at Yale University, once said, "We used to mean by alcoholic intoxication that a man was drunk when he could not walk straight or talk distinctly. Since the introduction of the automobile, however, this definition must be changed to that which appreciably impairs the ability of a man or woman to drive an automobile with safety to himself and the general public."

Time was when alcohol was regarded by some as a heart stimulant. There is not a reputable physician today who would admit that alcohol stimulates heart action. Alcohol paralyzes and weakens heart action whether taken in large or in small doses. The following lines from Prior well describe the character and fate of the intemperate man:—

"Unhappy man, whom sorrows thus and rage,
Two different ills, alternately engage.
Who drinks, alas! but to forget, nor sees
The melancholy, sloth, severe disease,
Memory confused, and interrupted thought—
Death's harbingers—lie latent in the draught;
And in the flowers that wreath the sparkling bowl,
Feel adders hiss, and poisonous serpents roll."

Intoxicating liquors in all their forms, however disguised, are the most productive cause of fear and disease. It reduces plenty into poverty, turns domestic peace to anarchy, and gives a miniature representation of the misery, ravelings, accusations, and horrors that await the wicked in a future state. The drunkard is a walking pestilence to be avoided with horror.

THE WORLD ACCORDING TO OUR THOUGHTS

So far I have discussed the fears and defects of human personality—diseases that are responsible for all the unrest of our life. This is a restless age; I am afraid I should rather say, a madly restless age. The modern man has lost peace of mind and is madly searching for it in bombs and war and politics. The age is one of speed and competition, complexities and annihilation.

Look at the world just around you. You are being affected by others and by the circumstances around you. Your own beliefs, old determined views of life, your personal point of view, your "complexes" are also contributing your share of these effects. Does any thing trouble or please you? Do you feel helplessness, timidity or

despair? Do you feel you are being cheated in the course of life? Search for the original cause. You do not need a psycho-analyst to tell you what is responsible for the mistakes in your thinking or how to correct them. If you analyse yourself honestly and intelligently, you can find out the wrong mental habits you have been indulging in.

The Holy Gita reveals a great truth in the following words: "I am the gambling of the cheat and the splendour of all splendid things." The energy, the force, the power is one and the same, but the use to which it is directed may be diverse. The same thought is contained in the parable of the talents. To what use do we put our power of life? Do we make a life of gamble? Do we make of life a splendid thing? Well, the choice is entirely ours.

Socrates, the Greek philosopher, recognised the supreme importance of every man obeying the injunction which was over the temple door at Delphi, "Know thyself". The first necessary step to attain this end is to withdraw ourselves from external allurements and to make a survey of our inner self.

We are told by the great psychologists of the

present day that we have two minds or forms of consciousness, the surface consciousness and the sub-conscious, and that the latter registers or stores up all the thoughts and impressions given to us by our five senses, and that it continuously influences our actions and bodily functions whether we are asleep or awake, without our being aware of it. If we are brooding over our ill-luck, timidness, or disease or our failings, they are taken up by our sub-conscious mind and worked out in our lives as illness, disease and misfortune.

Our energies, our thought power, our imagination are misdirected. That is our big mistake. The gambler and the genius, the yogi and the hermit perhap have the same instincts, the same powers as a great thinker or a great financier but in some cases, we find that the energy has been misdirected. Some have known how best to direct their energies; others have knowledge and training which enable them to use their gifts as power consciously directed towards an end for the good of themselves and others.

Do not blame others for your humble position or sad lot. The world is according to us. We are our own fortune makers. We may move

towards the earth's centre or away from it. We may move with the force of gravity or against it. We may comply with the law of gravity or we may oppose it. Compliance or opposition, that is our own personal business.

Some persons seem to do right more easily than others; some seem to accomplish more good than their fellows. This might indicate that they are favoured by God, or by fortune as you may probably think. But they are not. God is no respecter of persons. He does not grant a favour to one man and withhold it from another. All creation is at our disposal, the only difference being that while some avail themselves of God's bounty to a greater extent, others close their eyes to that bounty.

St. Paul was at one time a great persecutor of the early Christians, but when a change of heart, a change of thought-power came to him, he realised his mistake. He directed his energy into a channel which built up the early Christian church. You see it was the same energy directed towards a different end.

"As a man thinketh in his heart, so is he." Let me add to this, "And as he is, so he affects the world around him." We all know the

difference we create in misdirecting our energies. Misunderstanding, ignorance, anger, evil thoughts, these are the drainage system of life. These are channels of power in the wrong direction. They create chaos in our lives and make a shipwreck of them.

All of us carry around us an atmosphere and a world of our own. Is then, darkness, ignorance, despair or fear around us? Is there sweetness, joy and health? Do we feel ourselves unloved or humiliated? It is because we make it so by our attitude to the world.

CHAPTER III

The Turning Point of Life

"The great thing in this world is not so much where we stand, as in what direction we are moving."

Your world is what you make it; if your present lot isn't entirely satisfactory, set about now to "take steps" in the right direction. Live a colourful life today. Don't postpone it. Keep your vision focussed on a better future; also insist on having fun along the way. Put on a cherry face.

Keep the star of hope in view. Believe that good can come from every situation; delay has its points. When you find yourself stymied somewhere along the way, don't champ at the bit and fume with impatience. Instead look for the "blessing in disguise."

THE PROCESS OF RE-EDUCATION

The rivers roaring to the sea return as rain to renew the ever-flowing springs. To the deep dark before the dawn, day never fails to bring its living light. After the base-boughed winter, come green fields, bright woods, and fair flowers. From the torn chrysalis where the worm was sleeping, soars the winged splendour of the butterfly. Out of the shrivelled seed, unfolds the beauty of the green leaf. Out of the night of ignorance and pain and worry, out of the chilly winter of old hates and fears, out of the chrysalis of false, fixed beliefs, rises the spirit of bold manliness in man.

Yes, it is possible. Even the weakest man can do it. It is within every body's reach. Radiant manhood is our birthright.

"Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them!" Note the emphatic statement, "YE SHALL HAVE THEM."

The process of re-education encounters a formidable barrier of pre-conceived notions, old prejudices, and subjective attitudes that have accumulated since the beginning of life, and with the passing of years, this accumulation of

psychic material becomes set into a cohesive mass.

The chief aim of therapeutic re-education is to disintegrate this unhealthy, poisonous, irrational mass and bring in the mind a condition of harmony, peace, abundance, health and happiness. Those who learn and practise this art of re-education will find, in course of time, that the thorns and barriers of failure, poverty, discord, hate, sickness, unhappiness and needless suffering give place to true success, achievement, prosperity, love, happiness and health.

The mis-educated or "spoiled" individual is unable to adjust himself to his wordly responsibilities and still tied to his mother's apron strings. He misdirects his ego urges and yearnings. When not given a saner outlet, they turn their forces within producing an unco-ordinated, chaotic personality.

THE TURNING POINT OF LIFE

Before we start re-educating the mind and building up new constructive ways of thinking, it is necessary to get rid of old ways, old beliefs, old methods of thinking that have a destructive effect on health and happiness. I should like to

emphasize the necessity of cleansing "first that which is within the cup and platter, that the outside of them may be clean also." Jesus Christ said: "No man putteth new wine into old bottles: else the new wine doth burst the bottles and the wine is spilled and the bottles will be marred, but new wine must be put into new bottles."

Let us devote ourselves to the great task of improvement. "Know thyself" said the old philosopher; "improve thyself" says the new one. Our great object in life is not to waste our passions and gifts on the things that we must leave behind, but let us cultivate within us all that we can carry into the progress beyond.

People seldom improve when they have no other model but themselves to copy. Each year one vicious habit rooted out ought to make the worst man good.

BEWARE OF INJURIOUS THOUGHTS

A dark and ungenerous thought directed towards a sensitive mind can, and often does, produce hurtful effects, sometimes mentally in a loss of self-reliance, sometimes physically through a nervous complex.

What do you give to those around you? Do you give them hopeful thoughts, or the rights of jealousy, distrust, fear?

What thoughts do you give to your ownself? Do you give thoughts of hope, encouragement or appreciation. Or do you give a severe criticism, a warped or narrow judgment?

Fear thoughts working in the minds of men create fearsome, and sometimes fearful, conditions. Jealousy creates jealous situations. An injurious thought directed towards another is a malefic vibration. It is a definite, magnetic current sent against the other and unless the natural, habitual vibration of the other's thought-power is strong enough to stern the harmful vibration, it can cause hurt.

The fruit of wrong ideas appears in the race consciousness as various discomforts and diseases as measles, infantile paralysis, tuberculosis. Disease germs created and named by man's intellect bear within themselves sufficient intelligence to answer to the name given to them, and to come when they are called.

Hence, when a community becomes panic-stricken and calls the names of many diseases

into the receptive minds of little children, teaching them to expect and fear contagion, they even have germs laden, serums introduced into their systems.

James Allen gives the most profound advice when he says, "The cause of all power, as of all weakness, is within. The secret of all happiness as of all misery is likewise within. There is no progress apart from unfoldment within, and no sure foot-hold of prosperity or peace except by orderly advancement in knowledge . . . you may bring about that improved condition in your outward life which you desire, if you will deservingly resolve to improve your inner life."

THE WAY OUT OF WORRY

Let us begin with a deadly mental disease—worry. Worry is a state of the mind, the most common of bad mental habits. We worry for a future contingency which may never materialise. We often worry about past mistakes which are beyond our power. We worry about our actions and reactions in the present. Yet we know without being told that worry is futile, that it gets us nowhere and accomplishes nothing, and it often defeats us by lowering nerve resistance and breaking down morale to the point where

we are mentally and physically helpless to meet the experience, if and when it comes.

Worry has a direct effect upon the body and particularly upon the nerves. The chronic worrier is seldom beautiful in features. It puts wrinkles and lines on the face, dulls the eyes, and in general, lessens physical charm. It kills all the buoyancy of spirit and vivacity of heart. Modern doctors, seeking psychological causes for physical ailments, have asserted that worry can cause stomach ulcers, aggravate glandular conditions such as exophthalmic goiter, raise blood pressure and undermine health in many other ways.

Two London doctors, says Clara Beranger, have reported that fortyseven out of fiftyeight cases they had been watching, attacks of severe stomach bleeding were preceded by worry or emotional stress.

It is a pity that we know all this and yet poison ourselves with worry. We worry at all times, at all events, and at all problems. We feel worried even when we are taking our food. We forget that in a worried condition food will never do the work it is intended to do—nourish, stimulate, and feed bone, blood and tissue.

TAKE CARE OF THE DO'S AND THE DON'TS
• WILL TAKE CARE OF THEMSELVES

The best way of fighting worry is supplied by the Frochel principle of directing attention away from the destructive toward the constructive activity.

"Take care of the do's, and the don'ts will take care of themselves", will be of great use in fighting against worry. We can break the habit by a mere stroke of our will-power; by substituting healthy thoughts in place of the sickly ones. To overcome wrong thought, we must first deny its existence over us.

Let us think of the joy within us. Every thought of love, of gratitude, of faith, of truth, of joy aids in the prospering process. To be happy, buoyant, and fearless, let us control our thinking process. Our thoughts are like Alladin's lamps, powerful messengers that will carry our behests.

The quality of our consciousness determines the condition of our bodies, our environment, and our affairs. By deliberately practising the substitution of constructive thoughts for negative ones, we unconsciously form the habit of true thinking,

and gradually, as thoughts of truth and love replace thoughts of darkness and hatred; our consciousness improves.

We may cancel thoughts of complaint or hatred by substituting a definite expression of thankfulness for any one of the thousands of good things that we are now actually enjoying, but are taking too much for granted.

But erasing one kind of thought without substituting a better one, would leave a vacuum, which is no more possible in the mind than in nature. Just as physical energy must be directed from destructive to constructive activity, so must mental energy be directed from destructive to constructive.

A CONCRETE EXAMPLE IN THE CURE OF WORRY

C. Beranger gives the examples of a lady who worries because her husband is late in coming home to dinner. Her imagination begins to play, and she fears, he may have had an automobile accident, or he may be drinking too much, or he may perhaps even be taking some other woman out to dinner. She dwells on these

thoughts until she is in such a state of nerves that when he finally does come home, with a perfectly reasonable explanation for the delay—she is irritated, disagreeable, and in just the mood for a domestic quarrel.

How can the principle of substitution work in such a case? What should this woman do according to our new laws?

"There is no cause for worry,"—such a denial will be the first step in the reconstruction of her thought. The next step will be to fill her mind with the thought; "I know he is all right." This addition will prevent the return of the worry-thought. Further, it will give her time to think over the situation for a while.

Remember the second step in the method. It is to fill the mind with something else to prevent the return of the worry thoughts. If you are in the habit of doing some physical work, you will prevent the return of the worry thought by indulging in physical activity. You may clean your closets, or brush your shoes or re-arrange your books or scrub the floor. Physical jobs will attract your attention to a new direction and the worrisome thought will not find time to enter your mind.

So, if the lady in question happens to be the type that finds expression in physical activity, she should direct her attention to some other work. She should do some physical jobs inside the house. If she is the type whose greatest enjoyment is in mental stimulation, she should read poetry or drama or listen to something worth while on the radio.

A LAW THAT CAN WORK WONDERS

Mr. Winston Churchill learned this principle early in life. He has expressed the same idea when he says, "A man can wear out a particular part of the mind by continually using it and tiring it, just in the same way as he can wear out the elbows of his coat. . . . The tired mind can be rested and strengthened not merely by rest, but by choosing other parts. It is not enough merely to switch off the lights which play upon the main and ordinary field of interest. A NEW FIELD OF INTEREST MUST BE ILLUMINATED.

"It is no use saying to the mind—if one may coin such an expression—"I will give you rest," "I will go for a long walk," or "I will lie down and think of nothing." The mind keeps busy

just the same. If it has been weighing, it goes on weighing and measuring. If it has been worrying, it goes on worrying. It is only when the new cells are called into activity, that relief, repose, refreshment are afforded.

"A gifted American psychologist has said, 'worry is a spasm of the emotion; the mind catches hold of something and will not let it go. 'It is useless to argue with the mind in this condition. The stronger the will, the more futile the task. ONE CAN ONLY GENTLY INSINUATE SOMETHING ELSE INTO ITS CONVULSIVE GRASP.'"

And what I was referring to was this SOMETHING, this new field of interest which must be illuminated; this shifting to something pleasant. The mental energy must be directed to a new constructive activity. We should learn to substitute affirmatives for negatives, perfection for imperfection.

Successful men, you will note, are positive minded. Read the lives of successful men and you will learn to cultivate a lasting habit of constructive activity. You will find that these men focussed their mind on something pleasant to get rid of something ugly.

Nearly every one of us can develop the habit by giving ourselves a few positive suggestions. Suggestion is all round us, and in us from early morning to late in the night. Let us shift our mental focus to the following constructive suggestions.

"I would be constant only in thinking and doing what is helpful. I would think a lot about the goodness of those near (or far) and dear. I would think of their future value and would perform at least one lovely act daily to add a new pearl to my treasure of good acts.

I will be a constant friend. Glowing vitality, enthusiasm, courage and eagerness to learn will characterise my spirit. I will refresh my mind occasionally on the meaning of constancy in friendship. Surely it means unfailing understanding, unfailing kindness; unfailing determination to see the bright side of every action, even of a mistaken one.

I will be stable, steadfast and hold in uprooting feelings of criticism, condemnation or resentment. There is within me a joyous song ever singing to me. When I retire and go deep within, I drink the nectar of divine joy. It out

stings the humdrum and discord of wordly events, evil circumstances, and nasty conditions.

I will enjoy the eternal joy of Lord Krishna. It sings so joyously that it drowns my railing and grumbling. It puts me in a state of ecstasy when I enter the holy sanctuary of my soul. It fills me and thrills me and I am lifted up to its plane, a plane on which there is no worry, no weariness, no discord."

If we want to get rid of worry: let us shift our mental focus to something pleasant, something more enduring as the above suggestions. We can make our own pleasant suggestions and use them to erase wrong thoughts from our mental world.

Let us first deny the existence of the evil thoughts in ourselves. Let us declare it to be non-existent. A denial serves as an eraser with which to rule out faulty or mistaken ideas. If we can firmly declare as:—

"I am not worried; I cannot in any way be worried. Worry is not in my nature. I have no woes to disturb the peace of my mind. I condemn the person who worries and looks at the darker aspects of life, for he does not know what

a hell he is making of life. I know that worry is the greatest destroyer of human felicity. It has played havoc with mankind and has been the main cause of human suffering. I deny its existence within me."

I say if we can firmly declare that we are not worried, that the condition in which worry exists does not overpower us, we are taking the first step towards reducing it to non-existence. Get up, therefore, and declare that worry is non-existent. Refuse to give such worry-thoughts any manifestations.

FOCUS YOUR MENTAL POWERS ON SOMETHING PLEASANT

The process of denial stands in need of some substitute. I said in the beginning of the discussion that no vacuum is possible in the mental world as in Nature. The process of thinking goes on. It cannot be stopped. The mind continually works and requires to feed upon something. We must have something to think about. Mental energy must be directed to something pleasant.

Let us concentrate on joy. Joy is the best antidote for every trouble. When you are joyous,

when like a bird, your heart sings, your troubles, your worries are forgotten. You are carried away on a wave of exaltation, and you are free.

But such moments of joyous, transcendent freedom pass, and then we worry. But need they pass? I ask? Can they not be prolonged, so that one may be always joyous and free?

Yes, they can be prolonged; they can be prolonged if the joy is developed into a habit. When one's joy is in the Lord, those things that tend to mar one's happiness can be quickly overcome; and what is more, one can be constantly in the joy that is in Krishna. This is the permanent type of joy—the joy of our Lord. It sings so joyously that it drowns human railing and grumbling, words spoken from downward visioning.

It is a song of joy inexpressible that sang in the soul of the Gopis as they danced round the Lord. It holds such gladness that to catch even the lilt of its tones refreshes and restores me. This song is within us all—even when we are not conscious of its music, it has drawn us out of many waters, lightened many heavy loads, guided us through many pitfalls and encouraged

to climb up many mountain tops. Let us make it our habit to think of this eternal joy. Let us declare sincerely, "One by one, I am dropping the shackles of sorrow, worry, and disappointment for the joy of the divine song within me. Bit by bit, I am finding the joy of Lord Krishna in his song; moment by moment I am learning to sing the song that the Gopis sang to the Lord."

"O, Krishna of my soul, let me never lose Thee, Thy gladness, Thy harmony, Thy love. Let me hear Thy song when worry is near; let me listen until I am lifted far above worry into Thy realm of strength and power. Let me sing with your magic flute when I am discouraged or doubt-ridden, until Thy joy gives me the courage and the faith that ever fill Thy song. I will sing with Thee when failure threatens—sing until all that is weak in me is raised by the glad refrain and becomes a mighty power for success. I will sing with Thee, O Madhusudana when pain tries to hold me—sing cheerfully, sing happily until my flesh responds to the song and is made to rejoice in its spiritual wholeness. I will sing with Thee, O, Janardana, in times of lack and limitation, sing in joy until the very substance of Thy storehouse pours out in over-flowing glad-

ness upon me. In times of weakness of mind and body, I will sing Thy joy with Thee, until I rise strong in the joy of my Krishna."

DEVELOP POSITIVE THINKING

The mind fed upon such suggestions will naturally be free from worry and cares. Polarizing our thinking positively will help in the accomplishment of the state of eternal joy. If after denying a worry state of mind we can learn to switch our thought immediately to its positive opposite, which in the case of worry is CONFIDENCE, we are started on the road to a positive orientation of our thinking. Continued repetition, prolonged practice in transposing our thoughts from negative to positive will soon create a habit of thinking positively.

Positive thinking is what we should aim at. We are not surrounded by empty space, but by mind substance filled with streams of ideas and thoughts. By the Law of Association, good thoughts are connected together; and, by the same law, bad, evil, weak and negative thoughts are also connected together. Let us give ourselves, heart and soul, to the association of good and beneficial thoughts.

If an inventor holds to positive thinking in his mind, other good thoughts connected with his invention, apparently original, will come to him. If a good thought is held steadfastly in the mind, a flock of other good thoughts will be attached which will enter the mind and unite with the original thought, thus forming a constructive force for good. This force for good dominates the life, producing constructive action for good.

A DAILY DRILL IN JOY

To be radiantly joyous and overcome worry perpetually, Ruth E. Chew has given us the idea of daily drill in joy. It is a set of suggestions that should be given to one's self both morning and evening. Sit down silently; remove all your worries and anxieties for a while, banish all imaginary fears and release the good that Lord Krishna has given you. Say, "I shall remind myself often:—

To smile with my whole being now;
To feel joy from head to foot;
To let my countenance beam with joy;
To let the joy of God shine through my eyes;
To have my words full and rich, filled with joy;

- To realise that joy within me is flooding me
 . with health;
- To visualize myself enmantled in joy;
- To walk as radiantly happy;
- To send joy definitely (now) to every vein of
 my body.
- To flood my soul with joy and love;
- To send joy consciously ahead of me,
- To immerse myself in divine joy;
- To consider all my food as solid joy and to
 assimilate it thoroughly;
- To think of what I drink as liquid joy per-
 meating my whole body;
- To feel that whatever room I am in, is flooded
 with joy;
- To carry joy with me wherever I go—on the
 street, in cars, shops, etc.
- To see only joy in others and definitely to
 radiate joy to them;
- To laugh my good into manifestation, joy-
 ously.
- To have my whole being so joyous that my
 very presence is a blessing;
- To make a smile of joy, a benediction to who-
 ever beholds it;

To repeat, "Joy! Joy! Joy!" till it is the background of my consciousness; to realize, that affirming this drill in joy causes me to sleep in joy, awake in joy, do all things in joy;

To abide in joy knowing that God does all things well."

HOW TO UPROOT FEAR?

It is not our griefs, trials, difficulties, sufferings and troubles that destroy our peace, undermine our health and turn our life to a nightmare, but it is our fear. Every thought of confidence will uproot our fear. Thoughts of fear for our own safety and well-being and for the welfare of those whom we love, may be replaced by thoughts of faith, perhaps by some verse of scripture, anything tending to renew our trust in the protecting presence, which is all wisdom, power, and love.

I have already said that we destroy our peace by our own hands. Man is the only animal who suffers that way. He alone looks to the future with anxiety and apprehension. He alone meets troubles half way, suffering for more than he enjoys and this is due to the fact that he speculates as to what may happen; he looks to the future with apprehension and anxiety.

We are troubled not by fear; but by the thought of fear. The state of fear is created by fear-thoughts. Many persons are burdened by the foolish thought of fear. Sometimes they know not what they fear—the fears come from suspicious atmosphere.

Continual yielding to fear thoughts, which we are ashamed to express, also produces definite mental disorders and moral disintegration. Unfortunately we have been conditioned to fears from childhood by faulty training at home and in school. I have studied many cases in which many little and big fears have resulted from destructive suggestions received during childhood. Persons with a highly sensitive emotional side suffer from more fears as compared to persons with less developed emotional side.

The easiest and one of the surest ways to uproot fear is the practice of denial. Let us face all our fears with a steady practice of the denial method.

A short simple denial is "I have no fear," or use this quotation from II Timothy. "God hath *not* given us the spirit of fear; but of power, and of love, and of sound mind."

Most of our fears are due to maladjustments. Well, in such a case, fear may be cured by a control of the emotional side of the personality. Through training, people may be actually taught to love things that they once feared or even hated. Some time ago, a certain fellow reported his problem as follows:—

“When I was very young, I was terrified by the sound of a band. I have always had what are termed “nervous headaches”, of late years. I work at top speed, and am inclined to be unfair to those that fail to do so. I am ready to forgive a fault, I never hold resentment. I am quick to resent any injustice, but willing afterwards to help that same person if he is in trouble. As soon as the period of temper is passed, I regret what I have done. Can you suggest anything that might help me in my fight?”

Now, study this problem. The youngman is terrified by the sound of the band. It is a problem of maladjustment and the cause can be traced to some severe shock of the brain of the child during its infancy. The entire trouble with the man is that he is sensitive with a highly developed emotional side of his mind. Instead

of rashly doing all things and regretting it afterwards, he should check these emotional outbursts right in the very beginning. He should learn self-control and discipline of the mind. The fear of band is simply emotion flowing through unnatural channels. He should just learn to love the band and make friends with it. He should begin to love the band or other things that he is afraid of.

Let us make adjustments. I feel sure that if we make proper adjustments, it will bring us much better returns. Adjustment and compromise mean a bigger and much happier life.

WITHIN US IS THE POWER

I consider that the greatest discovery of our age is this. We have learnt that within us resides the power to control our fears. How common it is to hear people say: "I have had the blues all day", or "Oh, dear, I lay awake till mid-night just worrying"! It does not enter their mind that they have any power to control their thinking.

Within us resides the power to control our thoughts, and thus to mould our destinies from

our environment, change our personalities, and banish our fears.

Our world is constituted of all that we hold in consciousness, and whatever we believe acts upon consciousness. If we can bring out an inner change, a change from the innermost recesses of the mind, that change will be a decided step in remaking our world. It is thus possible for our world to change in the "twinkling of an eye" as Paul hints. Change is certain; the thoroughness and the rapidity of change corresponds to the effectiveness of the transforming agency. When we speak of a new world, of a new life, of new ideals, methods, view-points—our world is changed to some extent. If we reiterate the new word, this change is strengthened.

Let us, therefore, stir our dormant power to kill fear. This great power is COURAGE. It is the opposite of fear. It can eliminate all fear of death, fear of criticism, and ill-health. Let us declare courageously. "Onward and upward shall be my march. I shall conquer mountains of difficulties; and cross oceans of opposition and criticism. I hereby resolve to be great; to be high and to be strong."

Resolution is very powerful, it is omnipotent. He that resolves upon any great and good end, has, by that very resolution, scaled the chief barriers to it. He will find such resolution removing difficulties, searching out or making means giving courage for despondency, and strength for weakness.

"I will try"; "I will do"; "I will learn"—these mighty resolutions have worked wonders in the past. The strength of Suwarrow's character lay in his power of willing, and, like most resolute persons, he preached it up as a system. "You can only half will," he would say to people who failed. Like Richelieu and Napoleon, he would have the word "impossible" banished from the dictionary. "I don't know", "I can't", and "Impossible," were words which he detested above all others. "Learn! Do! Try!" he would exclaim. His biographer has said of him that he furnished a remarkable illustration of what may be effected by the energetic development and exercise of faculties, the germs of which at least are in every human heart.

THE TRUEST WISDOM

One of Napoleon's favourite maxims was :
"The truest wisdom is a resolute determination."

His life, beyond most others, vividly showed what a powerful and unscrupulous will could accomplish. He threw his whole body and mind direct upon his work. Half-hearted, imbecile rulers and the nations they governed went down before him in succession. He was told that the Alps stood in the way of his armies. "There shall be no Alps," he said, and the road across the Simplon was constructed, through a district formerly almost inaccessible. "Impossible," said he, "is a word to be found in the dictionary of fools."

If we are but fixed and resolute—bent on high and holy ends, we shall undoubtedly and with all certainty find means to them on every side and at every moment, and even opposition and obstacles will but make us "like the fabled spectre-ships, which sail fast in the very teeth of the wind."

Let us banish all our imaginary fears. They are mere shadows of our souls. All fear is useless. We are not as a mere straw thrown upon the water to make the direction of the current. We have the seeds of the ability to conquer. "Either we will find a way or make one", should be our ideal.

Have you read the following lines said by
King Bruce of Scotland ?

“Bravo, bravo !” the king cried out,
“All honour to those who try;
The spider up there defied despair;
He conquered—and why should’nt I ?”

Mark the words carefully. They contain a great truth forcefully illustrated. I wish every one of us could remember that noble poem and repeat it daily. Here is that mighty work, standing like a beacon showering rays of hope upon all who are feeling disappointed :—

King Bruce of Scotland flung himself down
In a lonely mood to think;
’Tis true he was monarch, and wore a crown,
But his heart was beginning to sink.

For he had been trying to do a great deed,
To make his people glad;
He had tried, and tried, but could’nt succeed,
And so he became quite sad.

He flung himself down in low despair,
As grieved as man could be;
And after a while, as he pondered there,
“I ’ll give it all up,” said he.

And just at the moment a spider dropped,
With its silken cobweb clue;
And the king in the midst of his thinking,
stopped
To see what the spider would do.

It soon began to cling and crawl
Straight up with long endeavour;
But down it came, with a slippery sprawl,
As near the ground as ever.

Steadily, steadily, inch by inch,
Higher and higher, she got;
And a bold little rum at the very last pinch
Put her into its native cot.

"Bravo, bravo!" the king cried out,
ALL HONOUR TO THOSE WHO TRY;
The spider up there defied despair;
He conquer'd—and why shouldn't I?"

The moral of the poem has a permanent appeal for us all. It is summed up in the following memorable lines:—

"Pay goodly heed, all ye who read,
And beware of saying "I can't!"
'Tis a cowardly word, and apt to lead
TO IDLENESS, FOLLY, and WANT.

Whenever you find your heart despair
Of doing some goodly thing,
Con over this strain, try bravely again
And remember the spider and the king!"

He who resolves upon doing a thing, by that very resolution often scales the barriers to it, and secures its achievement. To think we are able, is almost to be so—to determine up on attainment is frequently attainment itself. Thus a good resolution clothes itself with power.

Courage is an inward mental state. Dive deep into yourself and you will reap a harvest of bliss. Cling to your inward urge, and you will enter into the spirit of courage. See how the Yogi continually looks fearlessly upon the world. No power can terrify him; no fear can assail him for he has opened the source of power within him.

Courage is born of FAITH, faith in our own power to meet and master any situation with which we are faced, faith in God's good-will towards us. Your success, your chances, your influence will in the long run depend upon your own faith in your powers.

"Look well into thyself; there is a source of strength which will always spring up if thou wilt

always look there." In fact, no external advantage can supply the place of self-reliance. The force of one's being must come from WITHIN. No one can safely imitate another. God gives every bird its food, but he does not throw it into the nest. Self-distrust is the cause of most of our failures. In the assurance of strength, there is strength; and they are the weakest, however strong they be, who have no faith in themselves or their powers.

The spirit of FAITH is the root of all genuine growth. It helps and always helps. Help from without is often enfeebling in its effects, but help from WITHIN invariably invigorates.

Alas! men seem neither to understand their riches, nor their strength. They do not search within their hearts. They vainly search for their riches in external conditions, outward aids or possessions. The man who makes everything that leads to happiness and courage depends upon himself, and not upon any other man, has adopted the very best for living happily.

The Bible and the Holy Gita frequently assure us that we need not fear, because our Almighty Father is always with us: "Fear thou not, for I am with thee." "Fear

not, for I will help thee." "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, Of whom shall I be afraid?" "I will fear no evil, for Thou art with me." All these words give us eternal courage. They are most helpful in eliminating fear, and substituting courage and faith.

HOW TO BELITTLE YOUR DIFFICULTIES

What appear to be difficulties are in reality our own fond doubts and the darkness of despair. It is nothing but our own indcision and nervousness. It speaks of our lack of poise, self-consciousness and self-reliance.

Our difficulties soon disappear when we approach them in the successful spirit, the spirit of adventure and bright optimism. The world expects you to bring things to pass and not to speak of your misfortunes and failures. Difficulties must, therefore, be won by self-reliance and self-confidence.

We need not be afraid of difficulties. "Difficulty," said Burke, "is a severe instructor, set over us by the supreme ordinance of a parental Guardian and Instructor, who knows us better than we know ourselves, as He loves us better too."

He that wrestles with us strengthens our nerves, and sharpens our skill; our antagonist is thus our helper."

How many people I have met who are brooding over difficulties that may never happen! They are afraid of their imaginary fears. It makes a hell of their life, and binds them to the apparently indestructible meshes of evil. This is caused by lack of control of the mind. It works the wrong way and causes pain.

Learn to control the mind and handle it to work correctly. Correct thinking is also an art. It turns our day-dreams to actions. Train the mind to think accurately and smartly, and then act promptly. By a little practice in thought-control, you will be able to banish all unpleasant thoughts of difficulties. On the other hand, an uncontrolled mind makes mountains of difficulties out of molehills. For want of self-control, many men are engaged all their lives fighting with difficulties of their own imagination, and rendering success impossible by their cross-grained ungentleness; while others, it may be much less gifted, make their way and achieve success by mere thought control.

Turn the flow of your thoughts to the right

channels. Don't allow them to stray on the evil. "Guard well thy thoughts, for thoughts are heard in heaven. As a man thinketh in the heart, so is he." Do you know that your difficulties can be removed and your health much improved, and in some cases a functional disorder can be cured by continually holding thoughts, suggesting health and union with your creator? Well, it can be done and without medicine or drugs of any kind. We should be taught, when young, to control our thoughts and not to allow them to wander against us. There are myriads of people who go through life fostering and cultivating unhealthy, negative mental attitudes. They are giving themselves evil suggestions. We should save our energy from all such sources.

The superstitions of a nation are thoughts running into wrong channels. All superstitions are based upon ignorance. There have been untold suffering and countless tragedies because people have not been able to control their thoughts from sickness, ill-luck and inferiority. Such evil thoughts work upon our unconscious mind and produce many disturbances.

Fielding terms these imaginary ailments as "counterfeited" disorders. These counterfeited

ailments include asthma, sore throat, difficult nasal breathing, headache, insomnia, neurasthenia, backache, tender spine, heart palpitation, faint attacks, exophthalmic goitre, aphonia, hiccough, hay fever, constipation, diarrhoea, indigestion, vomiting, diabetes, ulcer of stomach, disturbances of urination, incontinence, menstrual disorders, hypochondriachal complaints, nutritional disorders of skin, teeth, and hair, etc. They are the fruits of running into wrong channels.

Always ask yourself whether the thoughts you are indulging in, will help to make you a better person, and if they would not, dismiss them altogether from your mind. You may reasonably ask: what are right thoughts? Let us examine the question in detail.

WHAT ARE RIGHT THOUGHTS?

You may get the answer to the above question by the following advice of the New Testament:—

“Keep in mind whatever is true or worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, then; the God of Peace will be with you.”

The right thought must go beyond territory already colonized by custom and observation, over regions that are still hostile, over countries that are lost in the old beliefs of primitive man. A right thought, and a sound one, is one which has its foundations deep in the inner coatings of conscience, while its offshoots rise up into the clear and bright regions of the mind. It obeys the laws of logic, and observes the rules of scientific research. Resting upon the past human traditions, which survive in each one of us, it is a child of the mind that develops into right and beautiful action. It is a right thought that makes our divine heritage a reality. If we are not to be false to our divine heritage, we must make sure that we can say what the sixteenth century poet said long ago :

My mind to me a kingdom is,
Such present joy therein I find
That it excels all other bliss.

It is only lately, since the world has seen industrialisation, that men have failed to understand that the treasures of the mind are of far more value than any of the advantages that can be supplied by money. India's wise sages have taught the beauty of freedom and of

serenity of thought. If people only realised the necessity of controlling their thoughts and thinking only what is in accord with their highest good, they would soon realise in the outward world, happiness, peace, and physical health.

The right thought is always in harmony with our spiritual self. We have in man two natures, two selves—the bodily self and the spiritual self. Man has evolved from the animal after countless ages and still retains the animal instincts and requirements. This supplies the first, the “bodily”, or “material self.” The bodily self is the most intimate, and includes our own bodily movements, our looks, our clothes, personal possessions, our families, etc. It is upon this self that the emphasis of a material age is placed. The acquisitive instincts that feed this self are rewarded out of all proportion, and punishments inflicted by our society for failure to develop the material side, are equally distorted.

The whole ascetic movement of the Middle Ages was a vain attempt to forget the material self. The body is closely connected with our spiritual self. || The body and the spirit are closely inter-related. The body must be kept clean, nourished with proper food and physical laws

must be strictly obeyed to get the co-operation of the "bodily" self.

As a part of our "bodily" self, we may also take up our social side. Man is a social animal who cannot live without society. He stands in need of the approval of his society. Thus, we have as many social selves as there are individuals, whose approval we desire. This gives us the solution of what are called, in modern psychology, "split personalities."

William James has pointed out that the child at birth has no clear cut idea of self "as apart from the individuals who surround him." He thinks that the child first becomes conscious of his social self, and it is only afterwards that he comes to know of his "bodily self." Here again William James has a word of shrewd sense:—

"Choose a self and stand by it with the bodily "me" at the bottom, the SPIRITUAL "me" at the top . . . Not that I would not, if I could, be both handsome, fat, and well dressed, a great athlete and make a million a year; be a wit, a *bon vivant*, a lady-killer as well as a philosopher, a philanthropist, a statesman, a warrior, an African explorer, a poet and a saint. But the thing is impossible. The millionaire's work would

run counter to the saint's; the bon vivant and the philanthropist would trip each other up; and the philosopher and the lady-killer could not keep house in the same tenement of clay."

THE SPIRITUAL SELF

A self-analysis leads us to the better part of our nature in the spiritual self. I said in the very beginning, the right thought is always in harmony with our spiritual self. If we look closely, we shall find that we possess a sense of right and wrong. There is within each one of us, a still small voice, which tells us that what we are doing, or saying, or thinking, is either right or wrong. The more carefully we listen to this small voice and follow its advice, the more clear and unmistakable will its teachings become, and more easily shall we be able to find out what is our duty in every case of doubt.

This voice, I call, the voice of our spiritual self—the self which directs us through the turmoil of life. An Anglo-Indian writer illustrates, by the following anecdote, the way in which our spiritual self guides us:—

A little child, who afterwards became a great and good man, when in his fourth year saw a

small tortoise, which he was tempted to strike with a stick. He says, " . . . But all at once something checked my little arm, and a voice within me said clear and loud, "It is wrong." I hastened home, and told the tale to my mother, and asked what it was that told me, that it was 'wrong'? She wiped a tear from my eyes, and taking me in her arms, said, "Some men call it conscience, but I prefer to call it our spiritual self. If you listen and obey it, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, it will fade out, little by little, and leave you in the dark without a guide. Your life depends on heeding this better self."

Nothing conduces so much to happiness and peace of mind as the consciousness that we have endeavoured to do what is right and just and to follow in all things the voice of conscience. Shakespeare says:—

"I feel within me,
A peace above all earthly dignities,
A still and quiet conscience."

And on the other hand, no pain is so despairing and disappointing as that which comes from the remembrance of having acted against our

spiritual self. Milton alludes to this when he writes:—

“Now conscience wakes despair,
That slumbered, wakes the bitter memory
Of what he was, what is, and what must
be.”

The spiritual part of our body has its own laws and every right thought must obey those rules. Spiritual laws are recognized, not only by the Holy Gita, but by the philosophers and sages of other great religions of the world, who realise that a contact must be maintained with the author of their being and that his laws of conduct must be carried out.

At the centre of worldly things, there is a Divine Order. There is only one centre, creator or source of life. All our disorders, mistakes and disharmony are due to the fact that we get out of tune with the Divine Order. Our conscience gets dormant and fears lurk in the sub-conscious mind—fears of workhouse, fears of disease, fears of accident, fears of loss. Actually our brain cells are developed in such a way as to produce wrong thinking; that is, thinking in terms of ill-health, disease, worry, care, anxiety, trouble, difficulty and fear. At the slightest suggestion

of EVIL these wrong thinking brain cells jump into activity and there is a shipwreck of our life.

Beware! I say beware of this negative thinking. Wrong thinking unconsciously develops the feeling of dissatisfaction with conditions in general, and the individual with a negative mental attitude feels as the victim of universal conspiracy. He thinks that the whole world is against him. The cards are staked against him—he is “out of joint,” according to Prince Hamlet.

The power of the sub-conscious mind is almost unlimited. People in this age do not know what wonders can be brought about by unfolding these powers. Our ancestors, I mean, men of primitive races could accomplish many wonderful things by dint of suggestion. We have heard of cases of fright where the hair has suddenly been turned white, or has stood on end, and we have experienced ourselves the result of having an appetising dish put before us and thus making our mouths water.

Now, this sub-conscious mind should be turned to good account. “The training of the sub-conscious mind,” says a writer, “was started at our earliest childhood, when as soon as we could lisp a few words our mothers taught to kneel at

our bedside to suggest adoration of, and dependence upon, this Higher Power. We were then taught to close our eyes to suggest to our infantile mind that we must shut out our little world and then repeat words of prayer which had little meaning to our childlike understanding. But our mother was then doing a greater work than she was probably aware of when she implanted at that most receptive moment of our life a belief in a loving Father, which idea, buried in our sub-conscious mind, would never leave us." No greater help, I think, could be given to the proper functioning of our body than this simple thought of the Source of Life, as taught by our earthly parent.

HARMONY WITH DIVINE PARENT

For correctness of thought, man has always rested upon the faith in a Divine Person; He being the source of all that is right, all that is just. Almost all great religions have showed a strong faith in a Divine Person, whom the Upanishads describe as:—

No hands has He, nor feet, nor eyes, nor ears,

And yet He grasps, and moves, and sees,
and hears,

He all things knows, Himself unknown of
all;

Him men the great primeval spirit call.

This FAITH IN DIVINE POWER seems to me a necessity for our finite minds. Our sub-conscious mind is too full of it. We may do any thing but we cannot forget it. We are unable to suppress His calls which we feel from time to time. It has almost become our duty both to feel and show the utmost reverence for the names and attributes of the Deity, the deepest gratitude for His past care for us, trust in him for the future, and finally allegiance to Him as our supreme Ruler and Guide. This faith seems to me a necessity of our spiritual welfare.

If your sub-conscious mind is trained to suggest thoughts of your union with this Divine Parent, that mind will look after your body without your surface-consciousness troubling about it, that mind will give you the required self-discipline and inward transformation. The path of justice and truth can be trodden only by those who are willing to keep up that harmony with the divine mind. The habitual cultivation of this harmony and the habitual observance of duty towards Him will influence all our thoughts,

our words and our actions for good and will lead us into the practice of right thinking.

In short, let us make our thought-life harmonious and perfect. Let us keep an open mind, a mind free from the negative and destructive attitude. Avoid being dogmatic or prejudiced. Do not by any means blindly accept them. Investigate and examine them keenly and see all sides of the question. Keep your mind plastic, otherwise it will get into a rut and become static. Let your thoughts correspond with the Interior Order—or Truth, as we call it—then our outward life would be orderly, harmonious and perfect.

Therefore, what is termed as “the science of thought” teaches us right thinking, i.e., thinking in harmony with truth. As a well known author puts it, “It is the intention of life that we should be happy, joyous, healthy and truly prosperous and successful. By this is not meant worldly success through a ruthless disregard of other people, but a life filled with blessing and harmony, order and the highest good.”

For instance, there are things so precious that no wealth can purchase them. Happiness, peace, harmony, joy, beauty, order, love—these become

ours, and also greatly improved health but no wealth can purchase them; they come as a result of living and thinking in harmony with the laws of our being.

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THE GREATEST TRAGEDY OF HUMAN LIFE

I have studied a thousand cases and noted one great fault, and this I consider to be the greatest tragedy of mankind. It is the tendency of the majority of people to close their mind to NEW IDEAS. They would not admit even if some reasonable theory is explained to them. They have a very hard crust of traditional training. Their sub-conscious mind is so strongly instilled with pre-conceived notions, that they close their minds to beautiful thoughts. These pre-conceived notions, I consider, are great barriers in the path of correct thinking. They do not allow us to think in harmony with the truth within us. It is our pre-conceived notions that hide the *innermost centre* in us all, where Truth abides in fullness. It is one thing, however, to know about an Inner Centre of Harmony and perfect *order*, and quite another to make contact with it, and bring our lives in correspondence with it.

Then, our Truths are so different! Traditional

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training has filled in us a mass of notions and we call them "truth." Every one of us has his own truth. As they have "the truth", and the "whole truth," what more is desired? They do not bother for it in the least. And why should they trouble? They have their own truth. The difficulty becomes apparent when every sect, creed, nation, race and social group has got a monopoly of what they call "truth." And what is probably more tragic, it is different from the other man's conception of truth.

Take a mental inventory of your own pre-conceived notions, opinions, ideas, beliefs and theory. Do you know that if any part of the body is left unused and unattended, we are likely to lose, to a great degree, the power to use it effectively? This is equally true of your mind. If we do not keep our outlook fresh, vital, and progressive, we tend to be bored with life eventually. Yet there are many who do not take the trouble of keeping their mind alert, alive and receptive. Do you belong to this category? What are your "truths"? See how they measure up with the conflicting "truths" of those who do not agree with you. It is just possible, your opinions may have some faults as well as theirs.

A mental inventory, a self-analysis, a confession often helps us on the path of progress. See what are your impressions about truth. Write them on a piece of paper. Here is a confession made by the famous writer, William J. Fielding. He says, "When I was twenty I thought I had grasped some ultimate truths—that I possessed some absolute knowledge about certain things at least. I had, in reality, absorbed or had implanted in me, some dogmatic opinions about religion, politics, social affairs and sundry other things, which I thought were incontrovertible."

"Today, seventeen years later, I find that ultimate truths, if there be such, are not within the scope of the finite mind. The human mind is finite. In other words, there is no such thing as ultimate truth, or absolute truth, except as meaningless abstractions, or phrases that get us nowhere."

And Fielding says something very important here. There is nothing as "ultimate truth" or "absolute knowledge". They are all related, closely related, I say, to our times. Nothing stands still.

So, let us keep an open mind for new ideas,

new suggestions and new modes of living. Let us cautiously examine our own preconceived notions and try to get out of the old rut. Let us make life an adventure—a grand adventure towards progress and happier living. Happiness should be all mixed up with the everyday ups and downs of life; not shelved with the idea that it should be unshelved only under ideal circumstances.

Let us implant the ideas of strength and courage in our minds. Mind and thought are causative, circumstances are effects, not causes. By working in the realm of courage, the outward life becomes transformed, but courage and strength must be established not only in the conscious mind, but, what is more important, in the sub-conscious mind. I have often heard people boldly affirming strength and courage even when they can feel that subconsciously they are shaking with weakness. Man is strong and courageous only when the conscious mind and the *great inner reservoir of thought*, the sub-consciousness, find mutual joy and harmony in each other. When the subconscious mind is filled with suggestions of strength, a realization of order, perfection, wholeness, beauty, harmony and abundance is entered into, so that one lives

in the consciousness of perfection instead of a consciousness of weakness, timidity, and procrastination.

HOW TO CONTROL ANGER

"You see," says an actress, "my aunt died of anger." When I asked for a further explanation of the case, she said: "She used to go in rages—as I am tempted to do—and one day she got so violently angry that she fell to the floor in a fit of apoplexy. Before anyone could get to her, she was dead."

Yes, anger is your great enemy. It can even result in death as it actually happened in this case. Anger in all its shapes—irritation, worry, rage, wrath, violence, arrogance, and selfishness upset the digestion, interfere with our bodily functions, disturb the peace of mind and disrupt the harmony of a sweet home. Yielding to anger, nursing a grudge, carrying the poison of resentment or petty enmity in the heart, not only shrivel the spirit but embitter the mind.

Anger can be subdued by constantly fixing one's self in meditation and Yoga, taking refuge in dispassion and denial. Apply the method of denial suggested in this book. To deny anger you

can simply say: "I am not angry," "Anger is gone out of me," or "I banish all resentment and forsake wrath."

"Let not the sun," says the Old and the New Testaments, "go down upon your wrath . . . Let all bitterness, and wrath, and anger . . . be put away from you."

"Agree with thine adversary quickly"—also suggests the same remedy. Let us cultivate the opposite of anger and wrath. Anger is negative. What is the positive of rage and resentment?

The opposite of wrath is poise and calmness. Let us try to develop these celestial virtues. Let us control our wrath by firmness of will and strength of the voice of God within us. To save ourselves from excited states, let us repeat the lovely words of Shri Gitaji:—

"The Lord dwelleth in the hearts of all beings. Flee unto Him for shelter with all thy being; by His grace thou shalt obtain supreme peace, the everlasting dwelling place."

Let us repeat, "Peace! Peace! Peace!" and we shall have perfect peace. We shall improve our inner life if we unswervingly resolve to keep the balance of mind. Develop cheerfulness, a

sure remedy to wash away your heart. Cheerfulness is a contented spirit, a pure heart, and a kind and loving disposition. A generous appreciation of others and a modest opinion of self can bring you perfect sweetness of mind.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee"—these words of the Prophet, I said, will still the tempest of quick anger. Drink some cool water; change the place; count up to hundred and alter the topic of conversation, and you will get rid of violent outburst of rage.

The Lord's prayer gives us a short, positive instruction in the words, "Forgive us our debts, as we forgive our debtors." In this as in another passage, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." We know how often in the course of a year, we are irritated for want of forgiveness. He who can forgive with a merry heart, need not stay angry. Let your forgiveness never limit; but let it be boundless.

Do you remember those old words: "Ye are strong and the word of God abideth in you, and ye have overcome. Whatsoever is begotten of

God overcometh the world and this is the victory that has overcome the world."

Let no person say that he cannot overcome his imperfections, that he cannot control his anger, wrath and violence, for to say it is to deny the overcoming power of God imparted to every soul that enters the world.

We must realize that we cannot be happy or healthy, cannot get the best out of life if we continue to spend our mental energy on thoughts and emotions destructive to health and happiness.

If we realize that certain of our mental habits are harmful, we must set out changing them this very minute. Let us uproot all negative, limited, or destructive thinking. We can, by the strength of our own will, clean the machinery of our mind. We can let go wrong, fear, irritation, condemnation and jealousy. Let us love all, for love is a positive force that will help us in sweeping the mind clean of the hate habit and build towards the peace of the world.

Let your thoughts today rise up as on wings. Let them be bright, happy, and joyous. What we think today, what we do today, what we promise to do today carves the pattern of our

future. If this pattern is coloured by dark thoughts of the past, so will the future be discoloured. To keep it clear, our thoughts, words, and deeds must be *positive* and *constructive*.

Today may prove a very important day in your life. Determine to rise higher, to overcome every adverse situation through the mighty power of divine love. I reproduce here a set of suggestions that you may determine:—

"Today I live in the beautiful consciousness of Power. I will prove that I am the master of all things and that the "I AM" in me rules over my personal kingdom.

"I will make this day a building day, a constructive day, in my every secret thought, spoken word and act."

"I will hold no angry thought against any human being, any creed, any government or country. I will not limit myself to hate or any subversive emotion. Instead, I will give expression to love, kindness, truth, tolerance, patience, compassion and forgiveness."

"I will not limit myself to any imprisoning notion about myself, for I know that I am free and limitless."

"I will root out my human consciousness, all worry, anger, fear, distrust, or poverty thoughts. I have come to believe that I am love, health, valiant courage, and a part of abundant riches. I will not judge according to external, deceptive appearances. I will judge righteously or let the thought go."

"I have given up condemnation of myself and others. It is, I know, a destructive habit and must be eliminated. Whether I condemn casually or with intentional rancor, I am heading trouble for myself and for those whose lives touch me. I do not condemn myself or others. Instead of thinking of the faults of others, I think of their commendable traits, of the spirit of good that is in them."

"I add a new constructive word to my speech today and use it to bless others and to enrich my life. I will bless every good thing that enters the portals of my mind and will go exploring to find the radiant presence of good in them. I will perform at least one lovely act every day without thought or credit."

"I will go before the mirror, honestly seek out the expression on my human face, to see if it

reflects the exquisite glow of my immortal face. And if there is any look of fear, hardness, distrust, or hate there, I will wipe it off and say, "Away with you! there is no room for you here!"

"I will try to express the spirit of boldness and courage in me. I have awakened in divine fearlessness. I have wiped out fear, indecision, and doubt. The members of this unholy trio need not worry me."

"Instead of fault-finding, I will be busy in the holy business of looking beyond personality into the hearts of those about me to find out their goodness. I will be so busy beholding their good points, that I shall have no time to hold a grudge or look for a vice."

"I will go to bed at night, resting in the serene peace of my Father's arms, and I will whisper to Him who listens lovingly :

"This has been a day of loveliness, of worth, of hours fully rewarded. This has been my perfect way."

"I shall then know that all tomorrows and tomorrows will be days of beauty and perfection.

And each hour in them will be a jewel in my crown of time, each of them adding to the store of inner power in me, urging me on to the high goal of my accomplishment."

Feed your creative imagination on the above sublime suggestions. Repeat them sincerely with all your faith. Accept them as Truth about yourself. The creative imagination, when it is set up in motion, draws upon hidden powers within us, so that all the opportunities that we need are attracted to us, and we find we are like the man described by the Psalmist as being "Like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall also not wither; and whatsoever he doeth shall prosper." Remember, the only limitation is that which one sets up in one's own mind. True non-resistance requires the positive attitude of mind. We are not to fight "evil," neither are we merely to endure it passively. Rather we are to overcome it by knowing that only the *good is enduring*. Evil has no power over the man who refuses to accept it as such.

Shake off all your idleness and sloth and get up stronger and better for the turning point in your life has come. You are to grow yourself

into a radiant model of manhood described by Shakespeare in the following words:—

“What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable in action, how like an angel! in apprehension, how like a God! the beauty of the world, the paragon of animals.”

Here is a small poem that you will find most consoling on this turning point:—

I BEGIN MY LIFE ONCE MORE

This day indeed of all the year
Do I hold dear,
This bright, untarnished jewel
Given into my humble keeping,
Untouched by fears,
Unmarred by weeping,
First to be strung upon the chain
Of days that weave their yearly
Circle round my head,
Here at this fount my new born
Hopes are fed. Here are my resolutions
Pledged; and hedged with FAITH
In the ALMIGHTY GOOD, I face
The future fortified,

Knowing that with this
Hour of dawning I erase
All that was gone before,
And here begin my life once more !

Treat every day eager for the possibilities of a bright future, fill your mind with energy and enthusiasm to cope with the difficulties that may arise, pour the oil of tranquillity upon the turbulent waters of the prejudices and tempests of misfortune; make big plans and aim high in hope and work and be always ready to modify what seems fixed and to improve what seems imperfect. Remember that the impetus of some good habit need not be allowed to wane with the difficult climax. Starting any good habit usually requires much more effort than sustaining it, once it is under way.

"Yesterday is dead,—forget it !
Tomorrow does not exist,—don't worry !
Today is here,—use it !"

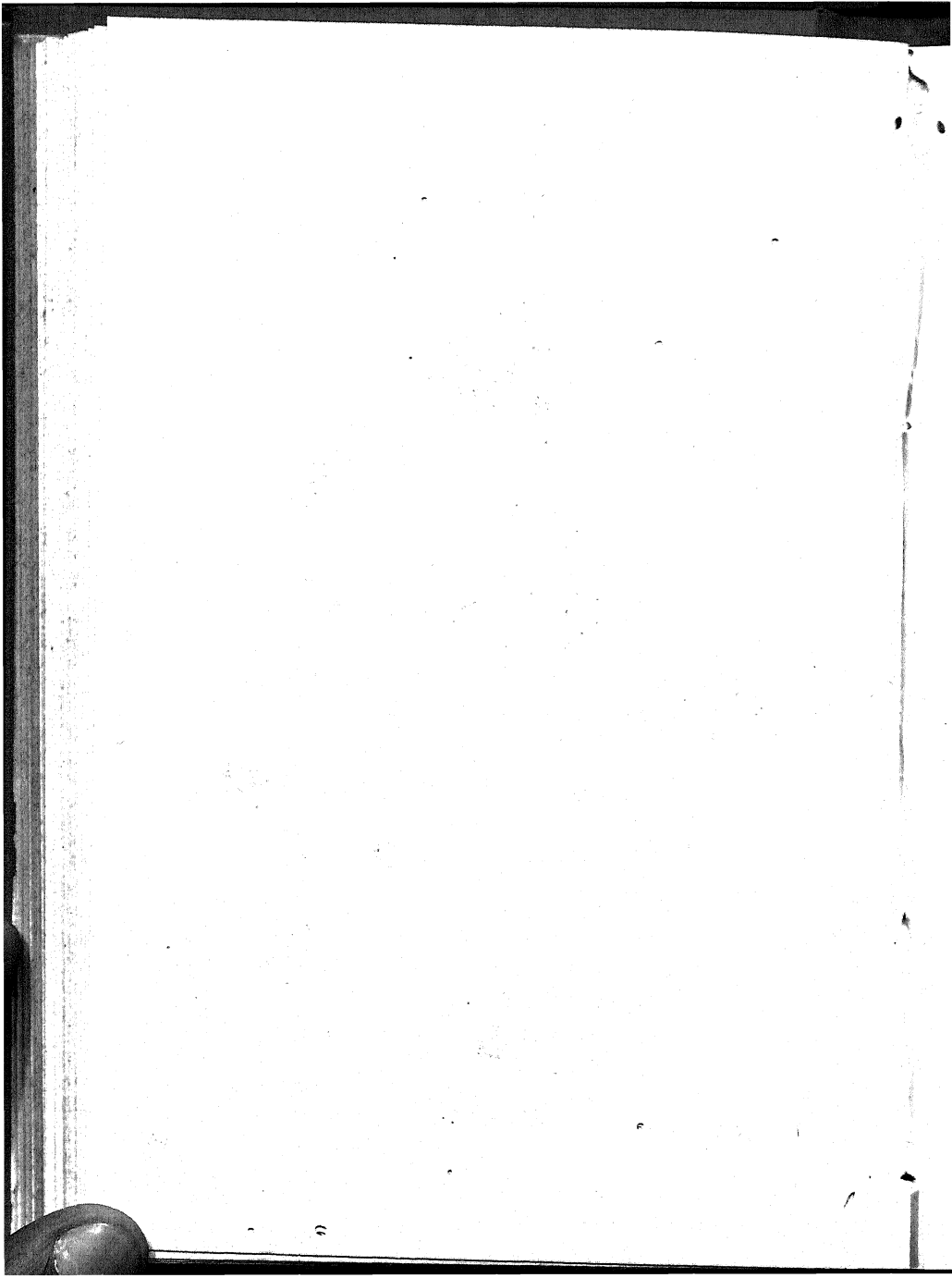
CHAPTER IV

Redeeming the Sub-Conscious Weakness

"The sub-conscious consists of a field of consciousness in which every pulse of thought that reaches the objective mind through any of the five senses, is classified and recorded, and from which thoughts may be recalled or withdrawn as letters may be taken from a filing cabinet."

"The sub-conscious mind works day and night. Through a method of procedure, unknown to man, the sub-conscious mind draws upon the forces of Infinite Intelligence for the power with which it voluntarily transmutes one's desires into their physical equivalent, making use, always of the most practical media by which this end may be accomplished."

"The possibilities of creative effort connected with the sub-conscious mind are stupendous and imponderable. They inspire one with awe."—*Napoleon Hill*.



DON'T POSTPONE YOUR RE-EDUCATION

Procrastination is the thief of time. This long word means "putting off till tomorrow." The more one goes on putting off, the more time is wasted; and the habit steals our time as the thief steals money. And time is more valuable than money, for lost time can never be recovered, and a day that has passed has gone for ever. Money can be increased, but alas! life cannot be stretched.

One of the most common mistakes that we human beings make is that of postponing our happiness until a little later on—or until much later on. "When I get a hundred rupees as salary, I shall begin to organize my work." Another says, "I shall be so happy when I get a new house, a new car, a wife, etc." "When my mortgage is paid off," "when I get well," "when my examination is over." These are but a few of the many ways in which we postpone the important work of self-improvement, and the most unhappy part of it is that when these things do come to pass, we immediately begin to put off our advancement again until some other goal has been attained.

Thus we play hide and seek with our own

selves and constantly beat about the bush making lame excuses. Never put off till tomorrow what you can do today. If you do put it off, not only time is lost, but credit. Moreover the habit of putting off grows and grows, and leads to laziness, sloth, idleness and dishonesty." "Time and tide wait for no man" reminds us that nothing can stop the flight of time. If we wish to improve ourselves, we must start NOW. Now is the acceptable time. The word NOW is to me one of the most powerful words in the English language. Have you, I ask, ever paused for a moment to contemplate the full significance of its meaning?

"There is no time for improvement like the present," is another proverb which urges us to do what has to be done at once, and not to say "later on," "presently", or "to-morrow". If there is something to be done, NOW is the time to do it. "Later on", "presently" or "tomorrow" will have their own needs when they arrive.

HOW TO ERADICATE THE EVILS FROM THE SUB-CONSCIOUS MIND

The quickest and surest method of redeeming sub-conscious weakness is to awaken the faculty

of spiritual strength. When the conscious mind and the sub-conscious mind are established in spiritual strength, man can affirm with unbounded satisfaction: "The joy of "Satchidanand" is a well-spring within me and I am established in divine strength. All weakness is gone, worry and care have disappeared; timidity has vanished. I dwell in the Lord's love. There is no criticism, nor condemnation in me, for me, or against me."

The time for awakening this faculty is right now. The stuff happiness is made in our spiritual strength. It is within us, at the centre of our being, waiting to express itself whenever we give it an opportunity. Its expression, however, is not dependent on time or conditions. Thoughts, words, and actions are the media through which our spiritual strength is unconsciously expressed, and after awakening it, we can think, speak, feel, and act as we choose, regardless of our outer conditions. Through this realisation—in which we walk in harmony with God, and are filled with joy—an outward adjustment takes place, so that the whole life becomes divinely adjusted. We are then able to live in a realization of Divine Perfection—perfection in health, perfection in character, perfection in circumstances and social relationships.

The outward life, which we see, feel and observe, is a reflection of our thought life. We attract to ourselves an environment corresponding to what we are within. Let every reader, then, start changing his thought habit, both conscious and sub-conscious, by making use of his *faith* which will establish him in God, instead of error, worry and fear.

The sub-conscious mind is the recording angel of the soul. Although it may contain some unworthy or outgrown beliefs that need clearing up and redeeming, it bears witness to the divine identity of the spirit in man and conserves the priceless records of life, love, and faith, the lessons that the soul has learned from the beginning through its association with God.

The sub-conscious mind verifies the continuity of life in the individual soul. "Before Abraham was born, 'I am.'" These words of Lord Christ bear witness to the mystery of divine knowledge stored up in the soul of man. Sub-conscious awareness is more than memory. The thoughts that are stored in it are alive, active, powerful, and above all, intelligent. It carries the involuntary functions of the body, such as breathing, digestion and assimilation. It builds and

rebuilds the body after the pattern that is furnished to it by the conscious mind.

Volitional and habitual thoughts enter into, and become operative in, the subconscious mind. When evil or destructive, these thoughts tend to disintegrate the organism. When true and constructive, they build and sustain the good in every phase of life.

The scriptures make it plain that creation came by the word of GOD. The power by which we act upon the spiritual creation is the same power by which all this wide creation came. The word "God" contains all our power. Let us build round this crystal. The spiritual creation never changes being built round God. Our world is continuously changing being made at the pattern of our fickle words.

When man awakens to the truth of what he really is: that inwardly he is at one with the power that brought the stars into being, he realizes that infinite resources are at his disposal. One moment, he might be a weak, poor, and feeble creature groping about in darkness and dust, the next moment he may realise that he is a spiritual being, and that all things belong to

him. When he reaches this point, the days of his bondage and slavery are gone for ever.

The question that arises now is : How can I think in terms of that inward harmony which is eternal truth, the very essence of perfection, wholeness, life and health? How can I sow the seeds of thoughts so that they may develop into action?

Here is the answer. If you "suggest" with a forceful will and definite purpose to your subconscious self that at all times you think from the standpoint of Truth, Harmony and Perfection, you will find it easier to do so. Forceful auto-suggestion in the right direction can operate upon us with incalculable power. Auto-suggestion fights out our early repressions. Repression is a negative force; expression is the positive. The value of auto-suggestion in relieving repressions is, in substituting for negative ideas, positive, energizing ideas which tend to express themselves in constructive activities.

Fight your ills with good powerful auto-suggestion. Give only healthy suggestions. The seed of Truth is sown in consciousness by memorizing sincerely the promises of God and good-

ness. We should read passages that are ennobling in such a way that our sub-conscious mind may take a firm hold of them. The actual process of auto-suggestion involves two steps and you must clearly understand them :—

1. The acceptance of an idea firmly.
2. Its transformation into reality.

If the sub-conscious can be persuaded to accept the new idea, realisation and inner harmony follows automatically. The potentiality of a suggestion is in its acceptance and the agreeableness of the emotion attached with it.

Therefore, whenever you get a chance, give yourself powerful positive suggestions. Think of a perfect state of health, prosperity and freedom. Analyze the words you use in your suggestions. Cease using words like hate, jealousy, poverty, fear, disease, condemnation representing conditions you would not desire to see manifest. Substitute words of love, prosperity, life and inward eternal joy.

Most of the readers say, "This does not work !" It is poor stuff. "Well, the fact is that they do not think of the words they are using in their auto-suggestions. Words are the seed, the mind

is the soil. You can obtain every blessing you desire by thinking, speaking, reading, and writing only true, strong and upbuilding words. Word by word, in thought more than in speech, you build up your consciousness of God and Truth, or you lessen your consciousness of God, your ever-present good.

I am talking of the food for your sub-conscious mind—the food on which your future depends so largely. A prosperous life depends upon the foundations that are laid down in this sub-conscious mind.

Remember that you are living in two worlds, the world God made, and the world you are making by your thoughts. God made His perfect world by His word, and you are making your world by your resolutions, and intentions which are sometimes spoken and sometimes mute. As your world grows more like God's world, you reap an increasing measure of the blessings that your father, God, has prepared for you from the very beginning.

I have seen hundreds of miserable cases. I have noticed accumulated ignorance even in religious forms and ceremonies as well as rituals and injunctions of different creeds. They are

running unintelligently; almost mechanically without that Inner Spirit which is the very soul of all such institutions. Those who are making a world that is not in harmony with God's world are finding that it is a hard world to live in.

Looking to God and realizing Truth, lead to an ever-increasing understanding of divine things. Also we become changed for the better, not merely in bodily health, strength, and efficiency, but also in disposition and habit, we rise stronger and yet gentler and more considerate. One who persistently works in the Secret Place of the Highest, in this way, becomes conscious of a power that is not his own ordinary finite power.

MAKING A FAVOURABLE ATMOSPHERE

The work is quite easy for you possess the power to do it. Yes! it is within your reach. All things in Lord Krishna's world have been provided for man's happiness and well being, but there is one tree, the fruit of which man should avoid. It is called the tree of Evil. Let us not talk evil, think evil, or imagine evil. Looking for evil seems to have become a general habit among the modern man. When a man is engrossed in hunting for evil, he forgets the

good and loses his connection with God's good world. He sometimes wonders how God can tolerate so much evil in the world, not realizing that God is interested only in what is good, beautiful and true, and that it is only man who promotes evil by believing in it.

Wash away all that is evil in you; kick it off; banish it, for you have no connection with it. God does not want that we should suffer from evil or disease. When we become angry, jealous, revengeful, or haughty, we work contrary to His plan and we are heading for trouble.

Evil is the force of Satan. Diseases are the servants of the wicked. Temptation is the network in which he entangles us. When a person uses Satan's forces, he produces an atmosphere of doubt, indecision, wickedness and fear.

When a person uses God's forces to promote love and harmony, he makes both himself and others happy and prosperous by bringing all a little closer to an understanding of the world that God created. By living in loving thoughts, and keeping our spiritual self in view, we move closer to God, because we are trying to conform to God's plan governing His good world.

Sow seeds of divine wisdom, divine harmony and divine order when you lie on bed. In the quiet of your room, try and compose your mind, closing your eyes and relaxing your muscles, and then inwardly repeat these words:—

“The Everlasting Arms are around me,
The Everlasting Protection is around me,
An Everlasting Joy envelops me,
An Eternal Goodness lives within me.”

“God is my life, therefore, I work without effort or fatigue.

God is my health, therefore, I am perfectly whole.

God is my wisdom, therefore, I am guided in all things.

God is my supply, therefore, all my needs are abundantly met.”

Thus your faith in our Heavenly Father will be quickened and strengthened. Let every reader not only think these thoughts, but let him declare them audibly also, for the *spoken word has* power. Let him meditate upon his courage, fearlessness, might and wonderful treasures until they sink into his subconscious mind and become part and parcel of his self.

The more you think, the more you reflect and meditate upon your goodness and power, the more they enter into your inner mind. Reflection upon a selected code of thoughts makes them sink into the subconscious. Affirmation of some auto-suggestions makes them permanent. Consciousness acts in affirmation as well as denial. A denial of an evil or a weakness makes a separation between us and the thing we deny. A repetition of the denial widens the gap between us and the things we deny. If the denial of a fault is consistently reiterated, we can produce a full separation between any undesirable state of mind from which we wish to be set free.

On the contrary, take an auto-suggestion. An auto-suggestion is nothing but an affirmation. An affirmation attracts the thing that we affirm. A repetition of the affirmation strengthens the consciousness of our union with the thing affirmed.

Gentle reader, try affirmation. Affirm certain virtues and you will be astonished to find that you attract all these virtues in you. Affirmation persistently made, for a definite purpose, absolutely convinces us of the presence and the

reality of what we affirm. The moment you affirm a thing, the moment you begin to get it in your world. The principle of affirmation plays a very dominant part in remaking our world. I have tried it in hundreds of disappointed cases, and always with success.

As you affirm, so is your world. Everything in the universe is resolved into your mind according to your affirmation. The external world is a reflex of your own affirmations. All that you positively achieve, or will accomplish in future, is contained in your own affirmations. Everything passes through the gateway of your own auto-suggestions.

"Your own thoughts", says James Allen, "desires, and aspirations comprise your world, and, to you, all that there is in the universe of beauty and joy and bliss, or of ugliness and sorrow and pain, is contained *within yourself*. By your own thoughts you make or mar your life, your world, your universe. As you build *within* by your affirmations, so will your outward life and circumstances shape themselves accordingly. Whatsoever you harbour in the in most chambers of your heart will, sooner or later, by the inevitable law of reaction, shape itself in your

outward life. The soul that is impure, sordid and selfish, is gravitating with unerring precision toward misfortune and catastrophe; the soul that is pure, unselfish and noble is gravitating with equal precision towards happiness and prosperity. Every soul attracts its own, and nothing can possibly come to it that does not belong to it. To realise this is to recognize the universality of Divine Law."

KEY TO A GIGANTIC POWER

Psychologists compare the mind of man to an iceberg, only one seventh of which is visible above the surface. Within the six-sevenths what tremendous unused powers dwell! The miracles of geniuses and great men may be traced to the well-spring of power which lies within us. There are treasures within us, but alas! we fail to open them. We are unfortunately blind towards them, and never think deeply about them.

"Compared to what we ought to be," said Professor William James of Harvard, "we are only half awake. We are making use of only a small part of our physical and mental resources. Stating the thing broadly, the human individual thus lives far within his limits. He possesses powers of various sorts which he habitually fails to use."

Yes, you are not making the best use of the gifts with which you are endowed. These gifts, these talents, these powers are lying dormant within you. You are only half awake.

You are frequently astonished at the achievement of others. "Grand! majestic! commendable!" you cry out in utter surprise when you see their "magic". You are stirred from top to toe at their excellence and genius.

You see the orator whose eye flashes instantaneous fire, and whose lips pour out a flood of noble thoughts startling by their unexpectedness, and elevating by their wisdom and truth. You see and cry, "Excellent."

Every person possesses these powers. You also possess the magic key to that gigantic power.

The magic key to the treasures within us is no more or no less than *recognition*. To recognize it and accept it, is at once a means of causing it to function. The recognition of your abilities, powers, talents, and capacities is the magic key to this gigantic power. The time for recognition and awareness is the time taken for gaining popularity.

Should you, be impatient, restless, discontented, ready to plunge into despair because your attempts have not been crowned with success? Not, indeed! This is the time for you to recognize and accept the fact of the great storehouse of energy and power within you and the truth that it is even now functioning, and that nothing can oppose it because its power is the power of God.

It is time for you to review your life, to see your programmes for future, and to examine your ideals. It is time for you to see your dreams, and the promises.

It is time for you to remember and accept the presence of power and potentiality; the greatness and majesty of faith and the rich storehouse of attainment that lies in store for you. It is just the time for you to accept the presence of God and His might, His infinite mystery and power, and His perfect willingness to help you in the hour of need.

At the bottom of all we are, or ever will be, is our *eternal self*. At the root of every thought we entertain, every desire we cherish, every emotion we feel, every word we speak, and every act we perform, lives the power of our eternal self, the temple of God.

Every injurious thought, that enters the mind, has to struggle with this eternal self. Our eternal self sends a definite, magnetic current of faith against the invader. Our magnetic current wins in ninety cases out of hundred, and unless the other's thought power is strong to overpower our capacity, it can hardly cause trouble. If you yield to it, it sets up definite chemical changes in the mental atmosphere.

Recognition of one's powers knows no limitation. It is meant to raise us higher, to make us better. "I shall also achieve what others have achieved"—when you speak this powerful sentence, you have already taken the first step towards the perfect faith that will make you powerful.

Life must be kept constantly in touch with our friend *recognition*. Its hues must remain as beautiful as they were painted originally by the Great Painter, who only knows to paint perfect health, perfect beauty and perfect good. A perfect painter, believe it, can create only that which is perfect; or in other words, the Infinite Mind of an Omnipotent God can think only perfect thoughts and can create only perfect ideas, for if it were otherwise, the universe would be

chaos instead of a cosmos, and would knock itself to pieces. But God is an orderly God. All His ideas are ideas of order and harmony, and these alone can find expression from within you.

This we can accomplish only by appreciative and recognized living. We can attain the glories within us, with thoughts that are tied too closely to our own ego. Maeterlink says, "None but you alone can achieve the treasures within you."

"Do you believe in your powers?"—that is the question I would like to ask you. You may succeed when others do not believe in you, and may fail when others do believe in you; *but whether others believe in you or not, you will never succeed if you do not believe in your own self.*

Let me repeat the words. They are very important, for it is on them that your future depends:—

Whether others believe in you or not, you will never succeed in life, if you do not believe in the powers of your own self.

Look well into thyself; there is a source, an eternal source of strength which will always spring up if you always look there. No external

advantage can supply the place of faith in your powers. The force of one's being must come from within. Self-distrust, distrust in God's powers, distrust in environment are the causes of most of our failures. In the recognition of strength, there is strength, and they are the weakest, however strong they may be, who have no faith in the inward source of their power.

Doubt whom you will, but for God's sake, never doubt your own self. "Give me a standing place," said Archimedes, "and I will move the world."

Goethe has changed the postulate into a precept. "Make good thy standing," he says, "make good thy standing place, and move the world."

HOW TO RE-EDUCATE YOUR SUB-CONSCIOUS

Now, how is the education of the sub-conscious to be done? It is not by living by what the senses only are telling us, but by giving our sub-conscious mind positive and constructive affirmations, and by turning our attention away from our shortcomings, faults or weaknesses that may be in our mind. We have to concentrate our

attention on the brilliant future that we are going to make, to our heart's desires, to our cherished hopes, and to our fondest ideals, because we live completely where our attention dwells.

Mark the words : "We live completely where our attention dwells." They are so rich in meaning.

The way to help ourselves on this plane of thought is by closing our eyes, relaxing every nerve in our body and being perfectly still, and by clearing the surface consciousness of all ideas or thoughts or images, we are able to concentrate upon the words we are repeating.

This clearing process is something very important. It is the second stage after believing in your good luck. The emptying of the mind of all ideas or thoughts allows the stream of life to flow freely through the body, without any interruption, and relaxing is letting go. "Letting go" is letting your inward powers work in you. It is to unleash your hidden forces.

For example, repeat the following words :

"The infinite life is one.

In Him I live and move and have my being."

"The infinite life is one.

In Him I live and move and have my being."

These words must be chewed and digested. Dip your soul in them. Let them fill your inner chambers. Breathe in them; live in them and sleep in them.

Our sub-conscious mind works more actively during sleep, without our being aware of it. These words should be repeated at least a dozen times before you go to sleep, and again in the morning directly you wake up, concentrating your mind on the meaning of words and believing them and not allowing any other thoughts to intrude. This training should continue for at least a week.

At the end of the week, you should repeat the following suggestive affirmation:—

"Lord Krishna is my life, Krishna is my strength,

Krishna is my power and Krishna is perfect."

Krishna is my spirit, Krishna is my soul,

Krishna is my health and Krishna is perfect."

Another affirmation to be repeated every week, to educate the sub-conscious mind, is the following :—

“Health is the free gift of God and I am a child of God.”

“Strength is the free gift of Almighty, and I am a child of the Almighty.”

“I am the Lord that strengthens thee.”

“I am the Lord that perfects thee.”

We give below more advanced affirmations to be repeated for a week. They are arranged according to the days in a week. This course must be taken for at least four weeks.

THOUGHTS FOR MONDAY—“Creative Power”

“I rejoice in the creative power of God within me. It is ever active. It is bringing into manifestation my perfect world and my perfect being according to His perfect law.”

“The creative power of God acts in me today as perfectly as when the earth was made. It acts in my mind to inspire good-creating ideas that produce good health, good success, and good living conditions. There need be no waste con-

dition in my life, no empty hours void of expression, no shadow of uncertainty, no darkness of failure, no discouragement, no fear."

"The creative power of God is speedily working in me, it is active in me; it is resolving all negation. It makes all things delightfully new, and brings order, security, and beauty out of the void."

"I lift up my head and rejoice in the turning point of my life. God is blessing me as His creative power is active in me."

THOUGHTS FOR TUESDAY—"My Light
is come."

"Thank God, my light is come, and my powers stand clearly revealed to me. I am not a creature of darkness now. I am a child of His light. I can walk and work and live courageously, peacefully and securely in the Truth revealing light of Krishna. The light of divine intelligence has illumined my mind and has freed me from all ignorance, superstition, condemnation and fear. My thoughts today are radiant, joyous, constructive and they create great good as they reflect the light of God's spirit

within me. The light of God illumines my heart today and I behold the glory of His strength all round me."

THOUGHTS FOR WEDNESDAY.—Divine
Inspiration.

"I place myself and all my affairs lovingly in the hands of the omnipotent. His plan is all-wise, all-loving, and all-supplying and so with confidence in Him I place myself as a tool in His hands. He controls my life and affairs and brings me freedom of spirit and courage. It releases me from pain and anxiety."

"As anxiety is dismissed from my mind, I have become more and more receptive to divine inspiration. It has made easier for me to discern the way of my good and to accomplish my undertaking for my thoughts have co-ordinated towards constructive purposes. The freedom of spirit that I experience as I yield myself to God has created a happy state of mind which is attracting blessing from the atmosphere. It has made me keenly alert and responsive to His spirit of wisdom, love, and efficiency and to apply in practical ways the Truth He reveals to me."

THOUGHTS FOR THURSDAY—Strong
Resolution.

"My eyes reflect the strength and clarity of spirit. With the vision of spirit I see perfect life coming through imperfection. I see infinite wisdom in the wasted plans. I see living substances in the place of lack. I see the desire for love where discord seems to have displaced peace. I realise that my eyes reflect the image of my understanding, and I pray that I may consistently hold the perfect picture of good in my imagination."

"The clarity of my vision keeps my understanding unclouded by appearances. The strength of my convictions of God's goodness makes me resolute in perceiving only that which adds to my well-being and the well-being of others."

"I resolve this day to see in other persons and in my surroundings only that which is desirable. I know that my spiritual perception is quickened to the sensitiveness of divine perfection, and I see perfection everywhere."

THOUGHTS FOR FRIDAY—Courage.

"I am happy to be a channel for the expres-

sion of God's divine courage and mastery. I feel that courage bubbling forth from all the limbs of my body. Courage is my birth-right and I must have it at all cost. Nobody can rob me of that glorious heritage."

"By keeping my vision towards God and exercising my divine mastery, I become greater than circumstances. Soon I find myself and my world taking on the character of strength. I do not let depressing conditions influence me. I fight them and rise above the conditions that threaten me."

"It is my privilege to develop strength and manly courage. It is my aim to use my strength in bringing evil to an end. God has opened to me new ways and has given me courage and mastery. I can now easily grapple with difficulties. I stand courageous and brave. All my timidity, shyness and inferiority is gone. I walk in the light with all the children of God."

THOUGHTS FOR SATURDAY—Obedience
to the voice of spirit.

"My inner sense of hearig is quickened, and I am obedient to the voice of spirit within me."

"I cease to be disobedient to the bidding of Lord Krishna within me. I do not try to turn a deaf ear to the inner voice of spirit. I am one with it, one with its voice and bidding."

"I am willing to sacrifice selfishness, stubbornness and resistance in order to listen to the voice of spirit, I am prepared to give up all personal consciousness to be one with the spirit of Krishna, the spirit of wisdom and light."

"Henceforth I obey only one voice, the voice of spirit and truth. I hear spirit when it speaks to me. I am willing to adjust my personal life to the great universal plain of spirit. I am receptive to spiritual guidance, obedient to spiritual direction, successful in spiritual undertaking."

"My inner sense of hearing now causes my physical hearing to be quickened and strengthened. I hear every word of Lord Krishna, I hear the loving voice of truth."

THOUGHTS FOR SUNDAY.—Facing Responsibility
Triumphanty.

"In the stillness of my soul I wait for the Almighty Krishna. Lord Krishna within me strengthens me to meet my responsibilities triumphantly."

"I accept the responsibilities of everyday life in the realization that God strengthens and directs me in meeting every situation and experience. My responsibilities are my opportunities to prove God."

"I do not postpone admission of responsibilities or try to avoid them, but I face them in divine fearlessness in order to glean from them the blessings they embody."

"My responsibilities call forth the faculties that are the essence of God. God not only gives me the faith to meet every test but He is also the wisdom I need at all times. He is my courage, my divine fearlessness, and my good judgment, which know no turning back, no failure."

"As I discharge my responsibilities, I reap not only their material benefits, but I gain a new peace and deep spiritual benefits."

"As I enter again and again into divine fearlessness, I realise my power, strength, and love increasing by leaps and bounds."

At the end of four or five weak's education, the sub-conscious mind will have begun to take

up the idea that POWER is within you, and it is the source of all life, health, harmony and progress.

In some cases, the training of the sub-conscious takes even more time. They feel doubtful about their powers. That is the only fault. The sooner the recognition, the earlier the achievement—that is the divine law.

Many people have read voluminously, but cannot put into practice what they have learnt. Their minds are diffuse, and they lack order and definiteness.

The above course of seven lessons teaching courage and manliness depends entirely upon practice. Order, system and practice—these are valuable in this connection. They will work out and bring the desired results according to the faith you put in them.

Power is not in external objects, in the clouds and above us, but it is within us. The spoken words, the suggestions and valuable affirmations given above, have the requisite capacity to awaken that inward power. The power of the spoken word is not a new discovery; it has been known for centuries. The scriptural writers knew

it well, The writer of the Genesis symbolically portrayed it when he represented God as speaking words and the creation taking place as a result.

Creation, the new creation of the sub-conscious mind, will begin as soon as you begin repeating the above affirmations with perfect faith and sincerity. Faith and sincerity count a great deal. Words of beauty, strength, courage and truth should be loudly repeated. They create an inward harmony and cause health and prosperity to become manifest in the world of human affairs.

If the theory of educating the sub-conscious mind is earnestly practised all through life, we can ourselves obtain all that we require for ourselves.

Readers can make their own positive suggestions on the basis of truth. These suggestions should not contain any negative expression. Students are to re-organize their thinking so as to bring it consciously and sub-consciously into correspondence with their inward truth. By so doing they can enter into a consciousness of perfection, so that their creative imagination works along the lines of harmony.

The greatest and strongest formative power given to man is creative imagination. By correct imagination, he not only makes character, but also unfolds the treasures locked up within his mind.

HOW TO APPLY THIS TRUTH CONSTRUCTIVELY

Suppose a suggestion of illness or fear comes to you from within. How can you apply this truth in such a case? Let us see how we can overcome such a difficulty.

Instead of accepting this evil thought and concentrating your attention upon this centre and allowing the thought to occupy the mind, you should immediately *deny* it a place in your mind. Repeat inwardly the words, "I am established in truth. I am a proof against error. I think of God." By such affirmations the evil thought will not be able to occupy your mind. These affirmations can be given mentally even when you are surrounded by people and noise.

Denying evil thoughts and refusing them to occupy your mind is one aspect of constructive application; the second and probably the more

important aspect is to turn to your inward Divine centre. One who perseveringly does this is a proof against fear and sickness for the "truth which he declares keeps out the harmful suggestions. The thought of fear, sickness, and death are all negative ones. The cause of sickness and fear is purely mental; they cannot affect those whose mind is positive. It is only by getting our mind positive, that all evils can be permanently overcome. It is, therefore, necessary for the aspirants to declare truth, courage, love and prosperity continually, and to stick to it in the face of all contradictions. Affirm fearlessly; and you will get what you affirm. In the assurance of strength, there is strength and they are the weakest, however strong they be, who have no faith in themselves or their powers.

CHAPTER V

Come Up Higher

"You think you want to go higher; but can you fill a higher place? Are you ready for it? It is never too late for betterment; but remember that advancement—or success—must be paid for with the COIN OF WORK. Life holds much for every individual. On every hand those who have arisen from the ranks stand on shining heights, sending forth the cry to all who hesitate at the cross-roads below. "Come up higher!" He who fails to start will never reach the goal. Also, the start made, one must keep on. Doubtless there will be times when one will be tempted to cry, "What's the use?" But in exact proportion to the effort made will be the glory of the final achievement.

Finally, do not forget for one moment that the call to better things is never heard excepting by one who can achieve them. He who catches the echo of the cry, "Come up higher!" can climb, if he will."

—L. D. Stearns.



MERELY WISHING DOESN'T COUNT.

It is easy to say : "I would like to make more of myself. I would like to know more. I would like to be something worth in the world." But when one stops there—merely wishing, and doing no more about it—it does not amount to a row of pins !

Are you just a wisher ?

Do you only build castles in the air ?

Sir Joshna Reynolds was such an earnest believer in the force of industry that he held that all men might achieve excellence if they would but translate their wishes into practice. He held that drudgery lay on the road to genius, and that there was no limit to the proficiency of an artist except the limit of his own painstaking. He would not believe in what is called inspiration, but only in study and labour.

Come up higher ! You can come up higher through the road of labour and industry. Labour and industry are the two companions who can pull you up. It doesn't pay simply to count chickens before they are hatched.

"Excellence," Sir Joshna Reynolds used to say, "is never granted to man but as the reward

of labour. If you have great powers, industry will improve them; if you have but moderate abilities, industry will make up for the deficiency. Nothing is denied to well-directed labour; nothing is obtained without it." .

When we think of the boyhood of Abraham Lincoln, our thoughts turn to the bitter cabin in the wilderness where he was born and where he received his schooling. "Come up higher! come up higher!" these were the words which he heard within him. The thoughtful lad caught up the words and pushed on! And you know the success he attained. His life is a living example of what can be done by determination and steady intelligent work.

There is a deep meaning hidden behind the words, "Come up higher!" Those who can understand their message find it easy for them to rise up higher. Enshrine them in your heart and you will find you have won half the battle.

"I have known several men in my life," says Dr. Ross, "who may be recognized in days to come as men of genius, and they were all plodders, hardworking, *intent* men. Genius is known by its works; genius without work is a blind faith, a dumb and oracle. But meritorious

works are the result of time and labour, and cannot be accomplished by intention or a wish ... Every great work is the result of vast preparatory training. Facility comes by labour. Nothing seems easy, not even walking that was not difficult at first."

The prevailing idea with young people is that they are just ordinary people without excellence or genius. Some of them think that they are born to remain simply clerk's and plodders. They are suffering from the fear of being considered as dull, and dirty, and consequently they have thought it proper not to come to the fore-front. They like to pass by the crowd without being observed. Their lives remain a closed book forever. The bud is not allowed to blossom. I have seen at school and at college, a great many youngmen completely destroyed by their faith in mediocrity.

To all such disappointed youngmen and women, my message is: "Come up higher!" You possess all the treasures that are required by an ambitious man. Open these treasures by the key of faith. Believe in your powers, your inherent potentialities and your brilliant future. Now is the time to consider what you are going to make

of your health and strength. The opportunity is yours. The time will soon pass away. These are moments in life which we may call supreme, and this is one for you.

You have to make a decision—the selection of a goal in life, an aim, an ideal. How many beautiful visions pass away before the mind in a single day when the reins of imagination are thrown loose! How many imaginary joys, how many airy castles, pass before the mind, which a single jostle of this rough world at once destroys! What are your joys, your aims? This is the very first thing to be decided. You may call them dreams of imagination but they are forceful and living, and have power in them. They are the seeds of greatness that arise and want *action*.

All ambition is action. Ambition is not merely hoping, wishing or painting pictures, it is *action*. Hoping and wishing form the first stage of ambition. Ambition is only another word for growth; and growth depends upon courage and industry. Diligence, industry and labour are material duties of the young; and to no purpose are they endowed with the best abilities, if they want activity for exerting them.

In youth the habits of ambition are easily acquired. If a young man wants to become

really ambitious he can do so by following two simple rules :—

- (a) Learn something *new*, something *fresh* every day.
- (b) Do something *better* every day.

That true test of ambition is action. In youth, the incentives to rise high are the strongest. Make the best of these incentives. Ambition is not only an instrument of improvement, but also the foundation of pleasure ; for nothing is so opposite the true enjoyment of life, as the relaxed and feeble state of an indolent mind.

Lord Stanley, in his address to the students of the Glasgow University on his installation as Lord Rector in 1869, gave very sane advice to young man. I am tempted to repeat those words in his own words :—

“I do not believe that an unemployed man, however amiable and otherwise respectable, ever was, or ever can be, really happy. As work is our life, show me what you can do, and I will show you what you are. I have spoken of love of one's work as the best preventive of merely low and vicious tastes. I will go further, and say that it is the best preventive against petty

THE TURNING POINT OF LIFE

ieties and the annoyances that arise out of alleged self love.

“Men have thought before now that they could find a refuge from trouble and vexation by sheltering themselves as it were in a world of their own. This experiment has often been tried, and always with one result. You cannot escape from anxiety and labour—it is the destiny of humanity Those who shirk facing trouble, find that trouble comes to them. The indolent man may contrive to shirk; he shall have less than his share of the world's work to do; but nature, proportioning her gift of instinct to the work, contrives that the little things shall be much and hard to him. The man who only tries to please himself, finds, sooner or later, probably sooner than later, that he has got a very hard master; and the excessive weakness which shrinks from responsibility has its own punishment, too, for where great interests are concerned little matters become great, and they wear and tear the mind that might have been at least usefully and healthfully expended in the real business of life, is often wasted in vain and imaginary vexations, such as breed themselves multiply in the unoccupied brain.”

Lord Stanly has also pointed out how nothing is so opposite to true enjoyment of life, as the

relaxed state of an indolent mind. I say, this type of laziness is a poison that has killed many an ambitious youth. You make huge programmes for future and then after a few days slip back to a state of relaxation. Idleness is so inconsistent with progress, that it is hard to determine whether it be a greater foe to virtue, or to health and happiness. Inactive as it is in itself, its effects are fatally powerful. Though it appears a slow flowing stream, yet it undermines all that is flourishing. It is like water, that first putrefies by stagnation, and then sends up noxious vapours filling the atmosphere with disease.

For progress you need nothing but action and application. Translate your ideals into reality. Let them not die in the womb of your mind. Let them see the glorious sun-shine of the day. Flee from idleness.

LET YOUR THOUGHTS BE CREATIVE

A great man has said that the progress of every nation and individual depends upon the development of thinking, creative thinking. He succeeds who possesses creative thoughts.

Some of us think, more of us think, we think and most of us don't even think of thinking.

We let our thinking to be done by others and relentlessly go on with our daily routine almost unconsciously. That is why we do not go far or make progress.

Our thinking involves merely wishing, and not desiring. Desire is a burning obsession. Anybody can wish, allow his fancy to roam into airy castles but desire involves action, and sets our mind to work actively.

Creative thinking is not passive ; it is not day-dreaming or painting pictures of what great men you will be. It is an active process of inward development by which the soul, set free from mental bondage, adventures beyond the forms of sense and by a swift sweep of intuition clutches at the whole rich meaning of life, whence it returns enriched and ennobled. It involves will-power and resolute courage.

A creative thinker is a man who does his job better today than he did it yesterday. He is a man who is constantly improving—always gaining and climbing higher and higher—moving steadily and courageously up towards the top. He does not allow opposition to daunt his eager, and constructive progress. He is not a victim of indcision and doubt but devotes a time for deliberation, a time for careful thought.

Creative thought must follow action as night follows day. It must produce a genuine effort to make your ambitions materialize, otherwise the inspired thought lies fallow and unfruitful. A creative thought is molten energy as it stirs us to action and goes on achieving and conquering—bringing in its train always something positive and forceful.

No active thinker will have time to waste in needless worry or laziness. No lazy man is ever ambitious; he only pretends he is, to excuse his laziness.

Facts are the raw material which are sent to the workshop of the mind, where workers called "thoughts" manufacture them into action. Now if these workers are lazy and indolent, the raw material will not produce anything fine. It will be a poor stuff. Let your thoughts be active workers, creative labourers. You must bear in mind that there cannot be any profitable progress unless you are actively thinking.

The bright side of the picture is before you. You can see your brilliant future with the eyes of wisdom. Dream it if you will, but this dreaming must not be done too long. Action must take the place of dreaming. The busy world of today

has no place for dreamers ; it is calling for ACTION.

The road to hell is paved with good intentions. Why ? Because men go on doing a lot of day-dreaming. Their habit of dreaming grows and grows, and leads to laziness, sloth, and idleness. Nothing can stop the flight of time. We may dawdle and wait and sit idle, but time will not. So, they die simply dreaming and nothing is achieved.

Actions speak louder than words. The man who utters fine words but does nothing, is worse than the man who has no pretence, and does not deceive those who note his actions. A boy will do more to make his master think he is diligent and hard working by doing practical work than he will by telling him how many hours he spends over his work. A man whose life is full of practical work, solid work, is more useful than one whose mouth is full of good words.

You can get facts and constructive ideas from this book and when it is done, you must start practical work. Deeds and facts are better than promises and empty words. The proof of the pudding must be in eating. It is useless for the cook to tell us what fine and pleasing things

there are in the food if we don't like it when it is cooked. It is the actual trial that shows whether a thing is as good as it is said to be, or whether a man is what he says he is, and can do what he pretends he can. It is the work that shows what the workman really is—not his certificates.

FREEDOM FROM THE BONDAGE OF THOUGHT

We are not created for bondage to habit, nor as slaves to others. We are created as free beings, free from all sides with divine mastery over every thought and act. In truth nothing has power to bind us.

All bondage is created by us; we imprison ourselves and blame others for our surrender. We find fault with others and do not see that we are the true culprits.

If you feel bound to the thoughts of others; if you feel that something is burdening you, declare your freedom today. If you are holding others in bondage to your ideas, declare their freedom today. Release others from your bondage and free yourself from theirs.

Your declaration should be, "I am set free from all bondage as I follow Lord Krishna's way of power and activity. I am strong in body, strong in mind, strong in heart to inspire those about me. I renew my strength moment by moment as the need may arise, but I can never exhaust it, for it is centred in the peace and harmony of God. By his powerful spirit, I am made strong, I am filled with calm and confidence. Fearlessly and courageously I meet the issues of the day knowing that I am free from all types of bondage."

Lord Krishna's message dissolves all fear, selfishness, and condemnation. He is the greatest guide to power. He is your ever-present helper—evently present bounty. There is no absence of Krishna's power anywhere, nor is there any fluctuation in His manifest bounty. Surrender yourself, O Reader, to the love and power of Krishna's bounty and you shall be free indeed. When you are firmly established in Krishna's power, you can affirm that you are perfectly free like the bird in the air and are not bound by the will and demands of any one or anything.

Your power comes from that fountain, which supplies power to one and all. God is kind to his sons. He provides those that believe in Him, for He is the strong, the mighty. . You need no

more question or doubt your supply than you would question or doubt that you are alive. Can life exist without substance? Could substance exist if there were no life? Life and substance are inseparable from God, inseparable from you, His offspring.

If we do our best, says John Lubbock, if we do not magnify trifling troubles; if we look resolutely, I will not say at the bright side of things but at things as they really are; if we avail ourselves of the manifold blessings which surround us, we cannot but feel that life is, indeed, a glorious inheritance.

People often try to live in the sort of reflected glory that comes to them by reason of their relationship to, or their association with, those that are famous or popular. The person who knows his divine inheritance knows too that his glory, his highest good, comes to him only from God. He knows that he does not depend for his good upon what man can give him.

A satisfying sense of freedom is experienced by him who does not look to man for praise or for substance. When man becomes fully aware of the divine purpose of his life, he can ignore that which human effort may give him, and he

finds satisfaction in working only for the pleasure and the glory of God. He can declare:—

“ Fearless and free I stand, O Lord,
In thine own blessed light ;
Abandoned to Thy love in Krishna
And strengthened by Thy might.

Courage is Thy gracious gift
When I but turn to Thee ;
Faith is my watch-word, glad and strong,
Unending good I see.”

By the power of thought, we not only form states of mind in ourselves, but we also surround ourselves with a thought atmosphere, which joins with the thought atmosphere of others and makes us timid or courageous, according to our thought power.

A right direction of thoughts, a proper method of marshalling the forces of thought, make us free from all bondage and weariness. “ Providing you have no physiological disability ” says Marie Beynon Ray in her fascinating book, named ‘Two Lifetimes in One’, “ it is perfectly possible for you to possess abounding energy at the present time. There is no such thing as being weak or tired of life.”

Anyone can make a list as long as he desires, of the causes, in the conscious mind for being afraid or tired of life. He may say that his work involves heavy responsibility, he is being driven by the boss, he does not get along with people, he gets no real approbation from his home and so on All these reasons can be reduced to one basic cause—*anxiety*.

Anxiety can be cured by the right direction of your thought, power. Change your view of life and regard it as a perfect blessing of God. God's desire is that you should enjoy health and prosperity and beautify the environment. Can you picture a father creating his children and then leaving them desolate? Can you imagine the all-loving Father creating a beautiful world and then saying to His children, "Thus for and no more. You may have a very limited portion, just enough to exist and nothing more."

Acquire faith in your glorious heritage. The equipage of life consists of confidence, courage and boldness. Do the thing you fear. That is the best way to grapple with this public enemy number one. Learn that the way to establish new ways of feeling and acting are through the overcoming power of divine fearlessness. You can lead a balanced life if you wake up your

divine fearlessness. Remember no weak arm-chair wishful thinking is going to start you on the road of recovery. Are you willing to fight? The first step is courage. Courage kills the sense of inferiority, indecision, over-sensibility, pusillanimity—the difficulty of adapting oneself to life. As you begin the work of re-building your body and spirit, you will meet with some opposition. People with undisciplined thoughts may come in subtle opposition. They may even make invasion into your dreams.

DIVINE FEARLESSNESS AND HOW TO ACQUIRE IT

When you know that there is but one Mind and that that Mind is all-powerful, you have nothing to fear. You must enter into divine fearlessness. You must establish yourself in the fearlessness of spirit.

Balance your life. Be sure of yourself. Acquire faith in the powers entrusted to you. Unfold them and let them work for you systematically. Most of us are not in the control of the head office or planning department. It goes its own way. If you wish to lead a balanced life, the planning department of the mind must carry out its part at the dictates of the directors.

Do you depend upon anything outside of yourself to help you—any person or power? That will never do. Nobody will help you. It is only your will, your faith, your powers that will help you. "Where there is a will, there is a way"—is a good old proverb that teaches one to try again, to be of good courage, to trust in one's own power to succeed. If we wish to do something, we shall be able to do it—if we try hard enough and long enough. Success will not come through hoping and building castles in the air—but it will be gained through your own hard work and a strong will.

Take an active part in the work of your self-improvement by taking hold of the indwelling spirit and making yourself consciously one with it. When you find yourself invaded by opposition, say in your mind, "There is nothing to fear from these foolish thoughts. Omnipotent goodness reigns in my mind. I stir up the gifts of God within me. My life is rich and courageous. Every good and useful work is a part of my nature. God has entrusted His work to me. My work, humble or exalted, is a gift from my Father—God, and in it He prospers me. Today I recognize my powers faithfully. I have confidence in the guidance of the inner light."

When you say so, you open divine fearlessness in your mind. Every man's spoken word has power. Every person has the power to conquer fear. Man has come into this sweet world to enjoy perfect freedom. It is the free gift from God. "I behold the powers within me." "I recognize my courage and bravery." "I stand secure and firm."—These are magic phrases, and when spoken from an understanding heart and in sincere faith, have infinite power to make a man strong. In recognizing our powers, we recognize the immense power of God working within us. In truth, we are never separated from God, the divine power, eternal life.

The more you establish yourself in divine fearlessness, the more you unfold your unlimited energies. To every one of us God has given powers without end; the more we use them the more strong we become. Great is the power of a large turbine, mighty as is the action of a huge steam engine, tremendous as is the force of a high waterfall; infinitely greater is the power in each of us.

Alas! we do not unfold these inward riches. We therefore find difficulty in adapting ourselves to life. The emotion of despair tires our

organism more than the most intense physical or intellectual work. We have a sordid philosophy of life, thus releasing worry, rage, irritability, jealousy, suspicion, and self-reproach.

If you are one with Omnipotent, you know that you have the power of the universe on your side, and that nothing can be against you. You can overcome all despair, disappointment and opposition. The Lord in the Holy Gita says:—

“By Me they are overcome,
Be thou the outward cause, left-handed over.
Fight! thou shalt crush thy rivals in the field.”

You have to do nothing with the enemies. So take the stand that there is no opposition to the work of health and harmony going right forward in your affairs. “He who thinketh upon the Ancient, the Omniscient, the All-Ruler, the supporter of all, of form un-imaginable, refulgent as the sun beyond the darkness, he goeth to the Spirit supreme.”

“That which is declared indestructible by the Veda-knowers, that which the controlled and the the passion-free enter, that desiring which Brahmacharya is performed, that path I will declare to thee with brevity.”

"All the gates closed, the mind confined in the heart, the life-health fixed in his own head, reciting "Om", he who goeth forth, abandoning the body, he goeth on the highest path."

You know that our Lord Krishna has said, "Go forward." Take up the truth of new life and stick to it. We are followers of Lord Krishna, and he is leading us to a new kingdom. All the old kingdoms are disappearing. The kingdom of Madhusudan is being established in the affairs of men.

We begin heaven on earth, when we put aside all fear of intellect and cultivate a simple, unquestioning faith in a Beloved friend to guide and help us all. He is everywhere, the pure and formless One, the All-mighty and the All-merciful.

"Thou art the source of all strength; give us strength! Thou art He that beareth the universe; help me to bear the little burden of this life."

Where we understand the underlying, unifying principle of the One Mind, when we know that we gain our strength, power and energy from God, all the fighting ideas will be put away and peace will be established everywhere in our mind and environment.

IT IS EASIER TO GO HIGHER THAN
TO GO DOWN

Many persons believe that it is easier to do wrong than to do right, and they support their belief by saying that it is easier to go down than it is to go up.

Do you also believe in this theory?

I refuse to believe in this old conception. It is shocking nonsense. I know thousands of men who kept on growing, changing, climbing, higher and higher all their lives. They never felt they couldn't. They never said that it is easier to go down than it is to go up.

Instead of believing that to do wrong is easier than to do right, we should know that to do right is easier than to do wrong. Our nature has been moulded in such a way that we enjoy ourselves as we comply with God's law; when we comply with God's law, we do right. When we do wrong, we move away from God in consciousness. When we do right, we move towards Him in consciousness.

When we do a right thing, we take the least possible time; on the contrary, when we do a wrong thing, we take a long time as it is con-

trary to our natural impulse. Suppose I should ask you, "What is the exact time?" You will look at your watch and, without any delay or hesitation, tell me the right time as you see it. But suppose you wish to give me the wrong time. You will think for sometime, you will hesitate and feel doubt and then decide to give me the wrong time. This will also give you a prick of conscience. This simply shows that it will be harder to do the wrong thing.

It is easier to tell a fact than to tell a lie ; it is simpler to live a healthy life than a dissolute one ; it is happier to smile than to frown ; in the same way, it is far easier to live in accordance with divine harmony than to oppose it. Our path is open to us and the journey is quite easy. We are no longer in bondage to evil that tears down. We are not one with opposition, negation ignorance and darkness but we are one with the universal good.

The natural way, the God's way is always the easy way and I think the right way. To oppose this law is always harder than to comply with it.

Our sub-conscious mind, which rules us day and night, is just as capable of producing cour-

age, boldness and health as it is capable of producing timidity, fear, and disease. It is a vast store-house of intelligence, power, and knowledge. It is tireless, and compared with our conscious mind, is for all practical purposes, all-powerful. It likes to work in accordance with one universal life and this is good. There is only one power in the universe and this is Good. That there is only one purpose behind this vast creation, and this, too, is Good. That there is one great law governing all and this is the law to rise higher and become better. There is no evil in the cosmic scheme and in the divine purposes.

Rise higher! Become better! These seem to be the central notes behind the universe. The divine law demands success; and helps those who begin climbing. There is nothing to fear when you know the divine protection. Make a daily affirmation that the power of Lord Krishna is helping you to rise higher and that nothing can harm or disturb you. Then your body walls will be built up and the symmetry of the divine protection will appear in you.

God is always helping us to rise higher. He is always trying to guide our steps along the way of truth, and the way that is full of pros-

perity, health, and good-will. There is a tendency for doing good work and enjoying higher thinking in our spirit. Falling with gravity, swimming with the current, doing right and just, or going through any other form of compliance with a law is the natural way for man. It is, I think, the life of least resistance.

Believe in the good purpose of human life. Develop faith in the higher growth of your spiritual nature. Unfold your better nature. Think in accordance with Divine Law. This is the first step in right thinking. The next step is to substitute positive thoughts for a destructive and a negative one. Therefore learn to replace all thoughts :—

of Hate by the sublime thoughts of God's
love,

of Fear by the noble thoughts of divine fear-
lessness,

of Lust by the pure thoughts of divine purity,
of Poverty by the prosperous thoughts of
sufficiency,

of Failure by the sanguine thoughts of
success,

of Criticism of others by their good points,

of Hatred by the thoughts of divine love,

of Weakness by the bold thoughts of strength,
of Doubt by the unshakable thoughts of confidence,
of Disease by the pleasant thoughts of health,
of Resentment by universal love and joy,
of Depression by sublime joy and happiness.

These positive affirmations will build us *up* and *make us fearless*. Don't allow the thoughts to wonder into undesirable channels, especially those of misery, self-centredness, depression, morbidness, fear, resentment, envy and others of similar negative character. They lower your vital forces and pull you down. They put you in a position to oppose divine laws, and thus go down and down.

Those who go contrary to divine laws find that their path is strewn with difficulties of their own making. As their opposition persists, their hardships increase until they arrive at a point where bitter experience, and often stark adversity forces on them the realisation that they are playing a losing game.

Suppose you find your present position very distasteful. Suppose you feel your heart is not set in your work. Suppose you feel it hard to go up. What then? Here is the short cut to success:

Master your own job as soon as possible and then master that of the man higher up. Never be satisfied, but aim higher. The post of responsibility at the top is closed to the man who never wills to reach it.

Perform your duties with scrupulous diligence, and whilst resting your mind in the idea that the better position and greater opportunities are waiting for you. Be positive if you want the higher post.

Suppose you want to rise in salary. In such a case, you ought to have at least ten reasons why should be given a higher start. You must marshal your facts and see that you do your higher job well. Have this definitely fixed in your mind in terms of what the other man is to do. Ever keep an active mental outlook for budding possibilities, so that, when the critical moment arrives, and the new channel presents itself, you will step into it with your mind fully prepared for the undertaking.

In the depths of discouragement, the light of faith ever shines as a beacon to guide you back to success. God helps us to rise higher and makes it easy for us to achieve bigger things. The divine law encourages the weak and the dis-

appointed. God insists that we progress towards perfection.

The most important means to success is sincere and efficient work. If you wish to attain the higher post than the one you are occupying at present, you must first concentrate your whole mind upon it, throw into it all the energy of which you are capable. You must follow the rules of efficiency, so that your efforts may be followed by reasonable ability. The new psychology has brought a fresh force that I have hinted in the pages of this book—the sub-conscious mind. Train your sub-conscious mind so that it may help you in strengthening your will, improving your memory and cultivating a powerful physique.

James Allen has pointed out a very important fact, when he says, "You rise by steady climbing, and herein lies the secret of true power. Learn by constant practice, how to husband your resources, and to concentrate them at any moment, on a given point. The foolish waste all their mental and spiritual energy in frivolity, foolish chatter, or selfish argument, not to mention wasteful physical excesses. If you would acquire overcoming power, you must cultivate

poise and passivity. You must be able to stand alone. All power is associated with immovability. The mountain, the massive rock, the storm-tried oak—all speak to us of power because of their combined solitary grandeur and defiant fixity, whilst the shifting sand, the yielding twig, and the waving reed speak to us of weakness, because they are movable and non-resistant, and are utterly useless when detached from their fellows. He is the man of power who, when all his fellows are swayed by some emotion or passion, *remains calm and unmoved.*”

God helps those who help themselves. No matter who you are, what you are or where you are, when you try to rise higher, God is on your side. When you comply with the divine law, God helps you beyond your expectations.

HOW TO BECOME A “PLUS” MAN

Mr. William G. Fern speaks of a “plus” man—the hundred percent man, who always wins. There is a great truth in the conception. The hundred percent man can be selected from the rest by the following few characteristic traits:—

He has, above all things, personality. He believes in the fact that personality is ninety per

cent application. His personality is the flower of the fully developed mind, yoked to a well-disciplined character.

He acts rapidly without delay or procrastination. He does not put off his work till tomorrow. He knows that the more one goes on putting off, the more time is wasted; and the habit steals one's time as a thief steals money.

He is ambitious—never self-satisfied but always aiming higher and higher. He is master of his own job, and the job above him. He knows he can fill a higher post. He is always ready for it.

He is a man of resourcefulness. Somehow or other he can change circumstances in his favour. Self-respect is the garment with which he clothes himself—the most elevating feeling with which he can be inspired.

He is a man of imagination. Through the aid of imaginative faculty, he invents new methods to push himself onwards. Through the power of his creative imagination, he holds direct communion with Infinite Intelligence.

He is a man of perseverance. He knows that there are two ways of attaining an important

end—force and perseverance. Force falls to the lot of a privileged few, but austere and sustained perseverance can be practised by the most insignificant. Its silent power grows irresistible with time. Perseverance gives power to weakness and opens to poverty the world's wealth.

He is tactful and looks at all the sides of a picture before doing anything. The first step in building up such a personality, which will carry you to success, is to realise that you are the architect of your own success. The next step is to believe that every failure is a step to success. Every detection of what is false directs us towards what is true. Every trial exhausts something from the error. Only he is exempt from failure who makes no attempts. You must, therefore, vigorously attempt your enterprise. Remember that little is accomplished, because very little is vigorously attempted; and little is attempted because difficulties are magnified. Let us concentrate on our bright future and try to become cent per cent men. Let us first know our exact position in the world today, and then vigorously attempt to attain our object.

He who has a firm and resolute will, will mould the world himself; will turn everything

to his side and will show that he is a "plus" man. The nerve which never relaxes—the eye which never blanches, the thought which never wanders, the purpose which never wares—these are the masters that bring victory.

The cent per cent man is not a matter of years but of ideas, of reactions, and of dauntless mental attitude. The time of such a vigorous attitude of mind does not begin at any certain age or end at an appointed hour. Martha Smock says that it is in essence the ever-unfolding awareness in man's consciousness of the eternality of life.

Glowing vitality, unfading enthusiasm, flexibility and eagerness to learn characterize the spirit of a "plus" man. The number of years that a person may have lived neither adds to, nor detracts from his expression of a youthful spirit. His consciousness of life and truth and his expression of it are the determining factors.

A "plus" man is ever youthful—youthful in heart as well as in mind. Who are the young in heart? Martha Smock answers this question by saying that they are the persons who love much, who love life, who love people, who—above all—love their work and aspire for something higher.

They are apostles of love. Love is a great rejuvenating power; it is a great beautifier, harmonizer, and adjuster. Where there is a continual flow of work in our daily work and business, there is a continual process of renewal taking place in mind and body, in spirit and soul.

A "plus" man is always young in mind. The "young in mind" are those who hunger and thirst for knowledge and understanding, who are open and receptive to new ideas. Their brain cells are developed in such a way as to produce correct thinking; that is thinking in terms of perfection, order, wholeness, health and abundance. At the slightest suggestion of difficulty, they are charged with ceaseless energy; jump into activity, and flood the mind with courage and divine fearlessness. The young in mind have the grace and courage to change their mind rather than cling to an out-worn idea because it once coincided with their beliefs. They feel that the world is still new, that man has just begun to explore its wonders and discover its truths. The young in mind believe that the same mind is in them as it was in Napoleon, Joan of Arc, and Abraham Lincoln, and they have the faith to follow them in the way of conquests.

The "plus" men are those beloved persons who know how to smile, how to laugh, how to be friendly. They appreciate their body as a temple of the living God, care for it, respect it and maintain in regard to it, a consciousness of life, wholeness and vitality.

They who have captured the spirit of a "plus" man think straight, sit straight, stand straight and walk straight.

These traits are yours! Accept them and express them as you walk on the path of life. Do not let the accounts of worry, care, anxiety and trouble sink into your consciousness as reality. Meet every suggestion of evil with a denial of its power upon you; and a positive affirmation of the omni-presence and omnipotence of God within you.

HAVE A "PULL"

Have you heard the interesting story of the fauxpas of Mr. James published in "Good Business." I think it consists of something very important point on the much-discussed subject of "pull." Here is the story in Mila Warns words:

"According to the world's measuring rod, Mr. James was a successful business man, and a

very busy one, but he was glad to accept the invitation of Conway High School to be its commencement speaker.

The week before the evening of his address, he was called to Washington on urgent business that gave him no time to prepare the address. When he arrived home, a few hours before he was to speak, he still had no thought of an appropriate theme even. In the taxi on the way home from the railway station, he racked his brains. When he was in his car on the way to the school that evening his speech was still a blank. He parked his car and started up the walk—no further inspiration! As he entered the building he noticed on the school door one word: "Push"

He drew a deep breath and relaxed. Here was the theme about which he would build his message. His mind started humming and by the time he arose on the platform, he had the words with which to "start a fire" in his audience, the sentence to "build a bridge" to his "for instances," and the "point" with which he wanted to finish the meaning inherent in the word "push."

As he came to the "point" of his talk, he didn't know quite what a climax he was working up to.

The auditorium in which he was speaking was a small one, and the students were a select group. The stage was brightly lighted and the room dark, the better to spotlight Mr. James, who was a graduate of this school and had been chosen to speak because he had made his mark in the world.

At last he said, "And now youngmen and women, as you go out into the world, in whatever jobs you may find yourselves perhaps above all others, there is one particular quality you will specially need. The word for this you have been seeing every day on the door of this very room!"

He spoke thus and paused. The student electrician; turned up the room lights. The audience squirmed and turned in their seats to see what this familiar word could be that was to effect their future so profoundly, while Mr. James looked aghast !

The word on the inside of the door read :
"Pull."

If Mr. James had been conscious of the working of God within himself he would have been able to save his speech that night and leave a valuable thought by finishing :

"I had meant to tell you, it is essential to have a push in business, but true success is assured when you have a "pull" with God."

And this is what I wish you to learn—this all-important expression "pull with God." What is pull with God? What does that convey? Let us examine the point in detail.

The word "pull" has two meanings. In a concrete sense it means "to cause motion towards ourselves. Pulling with God, we cause motion towards success. Pulling with God, means "pulling in harness with God and thus assuring ourselves of success. It means strengthening ourselves in the light of eternal life. The body and mind are strengthened when the consciousness is lifted Godward and oneness with God's strength is realised. It means a multiplication of our strength in all we do, for in working with God, we lay hold on divine wisdom, intelligence, understanding, and love, the pillars upon which true success depends. Divine forces work on our behalf.

The man of success is the man possessed of the greatest spiritual understanding. We must know that we have an abundant supply within ourselves. We are to open up our own higher

or spiritual consciousness, knowing that therein lies our treasury or supply. •

Success never stands still ; it is not stationary but must progress on and on to ever greater heights and brighter goods. That is exactly what happens when we gain it *by pulling with God*. • Instead of being overwhelmed and submerged by the storms of life, we come out as conquerors.

In a slang sense "pull" means influence. Every one can have influence with God. Through Him we know in our hearts if we are successful. No matter who we are or what our task is, to grow into success all we need do is to approach God in the right spirit, and then to put the best we know into our life as a regular procedure. Know that you are clothed safely round with infinite strength and power. Let every thought be one of divine strength and fearlessness, so that your body may partake the strength of God that your flesh may become purged of evils and your heart may be soft without the blemish of discouragement, apprehension or forebodings.

Consecrate every organ and functions to God and know that it is working in perfect order and harmony. Bless every muscle with the thought of spiritual strength and co-ordination.

Man is in a state of disorder for the reason that he falls short of the divine idea, and therefore his creative imagination brings forth imperfection and disorder instead of perfection and order of reality.

When we utilize our every day opportunities in working with God, our work is no burden. We are pulling with double strength ; we have influence with God. He is the real employer and paymaster, and a liberal one when our business of living is serving God through serving mankind. The task that is left to us is, therefore, to bring the mind, thought, and our creative imagination into correspondence with the Divine, Perfect, All-wise mind and imagination.

Remember that when you "pull" with God, you are no longer under bondage to old thoughts and conceptions. God has set you free. You have called upon Him and He has sent you His angels, His messengers, His high and lofty thoughts to liberate you. They have dissolved your bondage and you are free to achieve your heart's desire.

You are free because you have chosen the right path, because you have chosen to arise out of the past into the glory of the present ; you

have chosen to accept the new conception of wholeness in truth instead of the old conceptions of sin, suffering and lack.

Whereas you once said, "I am weak, poor and disappointed," you now declare exultantly, "I am perfect, prosperous and strong. I possess faith that removes mountains. I stand wiser and stronger today. The so-called timidity of life has become transmuted into courage."

Rejoice in your freedom ! You are free henceforth and for ever more ! This month of the year holds for you an opportunity of priceless worth because God is blessing you now with the true spirit of love. Daily volumes of love are released to you from the heart of the Infinite Father. Daily volumes of love are released from your heart in thought, word and deed. This makes others glad, gives them a new lease on life, a new hold on love, and a new grip on courage.
